

JOHN ANDERSON

*1st 9720*

# Improvement Era

Vol. XXIII

OCTOBER, 1920

No. 12



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations, and the Schools of the Church of Jesus Christ of Latter-day Saints  
Published monthly by the General Board Y. M. M. I. A., Salt Lake City, Utah

Ask your dealer for

# Z. C. M. I. Factory SCHOOL SHOES

Watch for our new line made of Black Kangola Stock.  
They will give you splendid satisfaction.

Z. C. M. I. Factory

## OVERALLS

Don't Rip—they are splendidly made by  
Utah girls in a sanitary work-shop.



## Latter-day Saints Garments

APPROVED CORRECT PATTERN

Prepaid Parcel Post to any part of United States, 20c extra on each garment to Canada or Mexico.

These Approved Temple Garments are knitted and made right here in our own Utah factory, to your special order and measurements. Lowest prices on market. Mail your order to us now and say you saw it in the "Improvement Era."

LOOK FOR THE APPROVED LABEL, IN EVERY GARMENT

| No. |   |
|-----|---|
| 11  | Light weight cotton.....\$2.25              |
| 20  | Light weight cotton bleached..... 2.50      |
| 60  | Medium weight cotton..... 2.75              |
| 22  | Medium weight cotton bleached..... 2.75     |
| 30  | Heavy weight cotton..... 3.25               |
| 24  | Heavy weight cotton bleached..... 3.75      |
| 50  | Extra white double, bleached merc..... 5.00 |
| 10  | Medium weight wool mixture..... 5.00        |
| 16  | Heavy weight wool..... 6.00                 |
| 18  | Extra heavy wool..... 7.00                  |

Sizes from 32 to 44 bust, and 52 to 64 length, as desired. Longer than 64 in, or over 44 in. bust, each size 20c extra. Garments with double backs 25c extra per suit. We make any size desired.

Measure bust around body under arm; length, from center on top of shoulder down to inside of ankle. Orders for less than two garments not accepted.

Infant Shirts—Silkline and Lamb's Wool Shirts, \$1.00 each. State baby's age.

## MODEL KNITTING WORKS

FRANKLYN CHRISTIANSON, Manager

657 Iverson Street, Salt Lake City, Utah

Phone Hy. 516

WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE IMPROVEMENT ERA



The

# "Improvement Era"

Volume 24 begins November, 1920

*Subscribe Now*

Room 406, Church Office Building,  
Salt Lake City, Utah.

*Dear Subscriber:—*

Thanks for your patronage in the past. We solicit your continuing as a subscriber for volume 24, beginning with November. Having read the articles in the magazine during the past year, surely you have been well repaid for your investment in the *Improvement Era*.

For the coming volume, quite as interesting a treat in the way of illustrations, stories, doctrine, faith-promoting articles, and other reading matter suitable to the Latter-day Saints and their young people and children, awaits you.

Will you favor us with a prompt renewal of your subscription? Then kindly enclose a check or money order today for \$2 and return the order blank properly filled out.

As in the past, we shall endeavor to satisfy our subscribers by promptness in publication as well as in excellence of subject matter published. The price of the *Era* is extremely low under prevailing conditions. Nearly every other monthly magazine in the United States has been reduced in size or increased in price from 50% to 100% since the war, but the *Era* is offered to you in the same size and for the same price as before the war.

If all our subscribers will rally to our assistance and promptly renew their subscriptions, we can continue as usual, notwithstanding the high cost of printing, for we are not in the field to make money. The subscribers get all the dividends in the magazine itself. We look to you as one of our aids, and solicit your prompt response.

Yours very truly,

HEBER J. GRANT, *Editor*.

A Hundred Contributors—Three Hundred Illustrations  
More than a Thousand Pages of Clean Reading!

*Subscribe Today—Only \$2.00 for the Year*

You will regret missing a single number.

# Prominent People Who Will Help Make

Pres. Heber J. Grant,  
Editor.

Pres. Anthon H. Lund  
Pres. Charles W. Penrose  
Orson F. Whitney  
Anthony W. Ivins  
Dr. James E. Talmage

Joseph Fielding Smith  
David O. McKay  
Stephen L. Richards  
Dr. Richard R. Lyman  
Melvin J. Ballard  
Bishop Charles W. Nibley

B. H. Roberts  
Levi Edgar Young  
J. M. Sjodahl  
Dr. John A. Widtsoe  
Dr. E. G. Peterson  
Dr. F. S. Harris

Only a few names. Scores of others will write for  
Vol. 24.

## SCOPE OF CONTENTS

### *Pertinent Messages*

From Pres. Heber J. Grant, the editor-in-chief, will appear, from time to time, especially prepared for the *Improvement Era*.

### *Sermons and Doctrine*

Timely sermons and gospel doctrine, carefully edited and approved,—a helpful guide to all Latter-day Saints.

### *Priesthood Quorums*

The Priesthood Committee will furnish items of interest pertaining to the Priesthood quorums, their study and their practical labors.

### *Church Schools and Education*

Leading educators of the Church schools and of the state educational institutions will contribute vital articles on these subjects.

### *Mission Messages*

Faith-promoting incidents in the experience of the increasing missionary corps now in the field will appear, with interesting data on their labors, with illustrations from all parts of the world, where they are engaged.

### *Mutual Work*

Instructions of vital importance to every officer in the Y. M. M. I. A. The Advanced Senior Class lessons will also appear in ample time for consideration and study during the season. No mutual worker can well get along without the *Era*.

### *Descriptive Articles*

Particularly from the western states, by leading writers will appear, illustrated with original photographs.

### *Music*

A number of original songs, suitable for the organizations of the young people, will be printed; written and composed by the best local talent.

### *Historical Incidents and Narratives*

Pertaining to the interests of the people, of a faith-promoting character, are on hand for publication.

### *Home Literature*

Religious, ethical, scientific, will be given encouragement as heretofore, the best selections being made with a view to instructing, entertaining and edifying the reader.

### *Passing Events*

Most important happenings in the world, at home and abroad, will be recorded in pertinent paragraphs for reading and reference.

# THE ERA," Volume 24, Pulse with Power

Dr. Geo. H. Brimhall  
Alfred Lambourne  
Prof. D. W. Parratt  
Leroi C. Snow  
Prof. Evan Stephens  
Junius F. Wells

Nephi Jensen  
Frank R. Arnold  
Arthur L. Beeley  
Frank C. Steele  
William A. Morton  
Wm. A. Hyde

Newel K. Young  
Nephi Anderson  
Dr. Frederick J. Pack  
Dr. J. H. Paul  
Ezra J. Poulson  
Joseph S. Peery

We have a host of story writers. Notice titles to some of the bright stories that will appear.

*And Many Others*

## GOOD STORIES

The following are some already on hand:

"Shall We Say That Animals Reason?"

"How Theodore Seabring Made Restitution."

"Little Jack Roosa Comes Home From School."

"The Victory of Love."

"Coin of Eternity."

"The Yellow Peril."

"The Younger Woman."

"The Call."

"On to the Heights."

"The Superintendent and Teacher."

"The Bend in the Road."

"Old South Paw."

"Big-Foot, the King Wolf of the San Juan."

"The Gift of the Will."

"Striking the Head."

"The Washington Rambler."

"An Early Day Episode."

"Her Father's Daughter."

"When the Heart is Right."

"Conscience Money."

"Three Barrels of Water."

"Christmas."

"The Light that Flickered Out."

"Five Minutes with a Night-hawk."

"The Winged Deluge."

"Lone Rock."

"Redney."

"Madam's Motto."

"The Voice in the Dark."

"The Girl of the Panel Picture."

"A Vanquished Bugbear."

"Ottilia."

"The Secret of Happiness."

*And Many Others.*

*It's a privilege to buy the "ERA" for two dollars! Get your subscription in the mail today. Why not make a friend of yours a Christmas present of the "ERA"?*

---

IMPROVEMENT ERA,  
47 East South Temple St., Salt Lake City, Utah.

*Gentlemen:* Enclosed find \$2 for which please continue my subscription to Volume XXIV, *Improvement Era*, beginning with issue of November, 1920.

Name .....  
(Write first name in full)

Ward .....

Street and Number.....

R.F.D..... P.O.....

Date....., 1920 State.....

*If subscription price is not enclosed, please draw a line through the \$2 above, and state here about the date you will pay.*

I will pay about....., 19.....

---

*From Satisfied Subscribers*

- "Every number I receive gets better than the one before."
- "The *Era* is full of snappy articles, interesting and beneficial to old and young alike."
- "Nothing else in reading matter suits me as well as the *Era*."
- "A most excellent magazine for the furtherance of truth."
- "The *Era* is one of our chief instruments in spreading the Gospel among the people."
- "You will get your two dollars' worth from one issue of the *Era*."
- "Endowed with the characteristic of not only teaching the truth pertaining to this earth, but also to the things of the hereafter."
- "The *Era* is brim full of good advice."

We could add thousands of like commendations.

Address all communications intended for the editors to Room 406 Church Office Building, Salt Lake City, Utah.

---

MANUALS FOR CLASS STUDY AND GENERAL READING

The Manuals: "Science and the Gospel," for the Senior classes, and "Camp-fire Stories," for the Junior classes, are not given as premiums. Order them separately. They are good for general reading in the home. You will be delighted with them. The Advanced Senior text appears monthly in the "ERA."



A good book is like a good name—better than riches

# IMPROVEMENT ERA

Organ of the Priesthood Quorums, the Young Men's Mutual  
Improvement Associations, and the Schools of the  
Church of Jesus Christ of Latter-day Saints

VOLUME TWENTY-THREE

Published by the  
General Board Y. M. M. I. A.

"What you young people want, is a magazine that will make a book to  
be bound and kept, with something in it worth keeping."

*President John Taylor.*

Edited by Heber J. Grant and Edward H. Anderson  
Edward H. Anderson, Manager; Moroni Snow, Assistant Manager

*“The Glory of God is Intelligence”*



# IMPROVEMENT ERA, VOLUME XXIII

## INDEX TO SUBJECTS

### DISCOURSES, ESSAYS, ETC.

|  |               |
|--|---------------|
| About the Temple in Hawaii.....  | 149           |
| Abraham Lincoln's Bible.....   | 932           |
| A. D. 1920.....  | 217           |
| Against Sunday Deseccration and Tobacco .....                              | 63            |
| Atonement, The, Prompted by Divine Love .....                              | 592           |
| Bath .....   | 33            |
| Beauty Spots in Southern Utah .....  | 342, 598, 894 |
| Bit of Heaven, A.....  | 604           |
| Blessings from Sacrifice and Service .....                                 | 1             |
| Bolshevism .....   | 434           |
| Book of Mormon, A, Sent on a Mission .....                                 | 373           |
| Books .....  | 739           |
| Boy in Picture of Sacred Grove .....                                       | 639           |
| Boy Scouts of Phoenix, Memorable Outing of.....                            | 1050          |
| Boy Scouts of America Caravan to Bryce and Zion Canyons.....               | 1053          |
| Boy Scouts of Mt. Pleasant.....  | 1057          |
| Boy Scouts of Oakley, Idaho.....   | 1060          |
| Bread, The, that was Found.....  | 425           |
| Bridal Veil Falls, Provo Canyon .....                                      | 669           |
| Brigham Young, Boyhood and Youth .....                                     | 681           |
| Brigham Young University, The, Camel, The, and the Eye of the Needle ..... | 187           |
| Changes in Church Officers, Sept., 1919 .....                              | 66            |
| Christmas Prayer, A.....   | 153           |
| Christianity Falsely So-Called.....  | 196           |
| Church Schools as Architects of Education .....                            | 783           |
| Church, The, Will Prevail.....   | 517           |
| Church, The, in the Mission Field .....                                    | 549           |
| Church Union Movement, The.....  | 579           |
| Cigarette Epidemic, The.....   | 997           |
| College, A, that Gives Ideas as Well as Ideals.....                        | 844           |
| Cradle of Faith, The.....  | 735           |
| Crags of Lone Peak.....  | 394           |
| Dedicated to my Sons.....  | 590           |

### DISCOURSES, ESSAYS (Continued)

|   |         |
|---|---------|
| Dedicatory Prayer, The, in the Hawaiian Temple .....      | 281     |
| Defects Found in Drafted Men.....                         | 446     |
| Died in Service.....                                      | 59      |
| Dream that was a Reality, A.....                          | 16      |
| Dual Conversion .....                                     | 431     |
| Edict of a Century, The.....                              | 484     |
| Educational Preparedness .....                            | 811     |
| Effect of Revelation on Man's Creed, The, .....           | 506     |
| Essentials of Permanent Agriculture .....                 | 49, 740 |
| Ethics of Tobacco Prohibition, The, ..                    | 984     |
| Faith-promoting Experience, A.....                        | 978     |
| Fathers and Sons' Outing.....                             | 853     |
| Fathers and Sons' Outing, Cache and Loga Stakes.....      | 1063    |
| Fathers and Sons' Outing, Ogden Stake .....               | 1062    |
| Fathers and Sons' Outing, Spanish Fork .....              | 1062    |
| Fathers and Sons' Outing, Uintah Stake .....              | 1045    |
| Fathers and Sons' Outing, Wasatch Stake .....             | 1060    |
| First Commandment, The, Part III. ....                    | 126     |
| Flowers and Homes, Beecher, Grady, and Upshaw, on.....    | 773     |
| Four Mud Walls and Safety.....                            | 214     |
| Genealogical Records' Relationship .....                  | 962     |
| Genalogical Society, Value of Membership in .....         | 1078    |
| Get into the Books.....                                   | 975     |
| God's Hand .....  | 419     |
| God's Priesthood Leads the Way .....                      | 976     |
| Greeting to the M. I. A. Officers .....                   | 924     |
| Guide for M. I. A. Studies and Activities for 1920-1..... | 999     |
| High Schools of Utah, The.....                            | 794     |
| How long, O Lord, How Long?.....                          | 332     |
| Howells, William Dean.....                                | 899     |
| Huterian Brethren, The.....                               | 738     |
| I Want My Family Forever.....                             | 331     |

|   | PAGE         |   | PAGE         |
|---|--------------|---|--------------|
| DISCOURSES, ESSAYS ( <i>Continued</i> )                               |              | DISCOURSES, ESSAYS ( <i>Continued</i> )                     |              |
| In Defense of the Latter-day Saints ..                                | 206          | Our Duty to Tested Truths of the Past ..                    | 903          |
| Influence of the Gospel for Good Through the Doctrine of Gathering .. | 539          | Poetry and Art, Relationship of, to Education ..            | 798          |
| Joseph's First Vision, Account of, ..                                 | 488          | Polynesians, Traditions and Legends of ..                   | 1072         |
| Joseph Smith's First Vision and Scripture Promises ..                 | 475          | Present World Conditions and Prophecy ..                    | 140, 346     |
| Joseph Smith, the Modern American Prophet ..                          | 526          | Problems in Leadership ..                                   | 1024, 1093   |
| Joseph Smith, An Oration ..   | 554          | Progress of Education in Utah ..                            | 763          |
| Joseph Smith as a Statesman:  |              | Prophet, The, and Brigham Young ..                          | 159          |
| I. Joseph Smith, a Religious Leader ..                                | 560          | Prophecies and Promises of the Lord, as Recorded in D. & C. |              |
| II. Joseph Smith, a Home Builder ..                                   | 565          | VII. The Day of Spiritual Activity ..                       | 67           |
| III. Joseph Smith, an Advocate of Law and Order ..                    | 569          | VIII. The Weekly Covenant ..                                | 69           |
| IV. Joseph Smith a Candidate—His Platform ..                          | 646          | IX. Review ..   | 71           |
| V. Joseph Smith, a Nationalist ..                                     | 652          | X. Investing with the Lord ..                               | 161          |
| VI. Joseph Smith, a Practical Sociologist ..                          | 701          | XI. The Higher the Law, etc. ..                             | 163          |
| VII. Joseph Smith, a Patriot ..                                       | 706          | XII. Physical Salvation ..                                  | 166          |
| Joseph the Prophet ..   | 491          | XIII. Increase of Intelligence ..                           | 250          |
| Joseph, the Seer, ..  | 722          | XIV. Crisis Conflict ..                                     | 252          |
| Juvenile Court, Relation of, to Educational System ..                 | 765          | XV. Eternal Domesticity ..                                  | 337          |
| Kindled ..  | 951          | XVI. Eternal Domesticity ..                                 | 339          |
| Latter-day Saints and Education ..                                    | 774          | XVII. Dominating Without Domineering ..                     | 438          |
| Life ..   | 153          | XVIII. Dominating Without Domineering ..                    | 440          |
| Life Eternal ..   | 736          | Pure in Heart, The ..                                       | 51           |
| Lincoln ..  | 145          | Purpose of the American Legion ..                           | 608          |
| Loving Animals ..   | 908          | Rainbows in Hawaii ..                                       | 577          |
| "Marvelous Work and a Wonder" ..                                      | 472          | Reaching the Harbor ..                                      | 612          |
| Mission as a Factor in Education ..                                   | 74, 169, 441 | Reaching the Souls of Men ..                                | 18           |
| Mormon Battalion and its Monument ..                                  | 236          | Rebirth, A, Through Sincere Desire ..                       | 218          |
| "Mormons," A Visit to the ..  | 1097         | Record of a Typical High School ..                          | 782          |
| "Mormons" in Liege During War ..                                      | 262          | Reason and Miracles ..                                      | 257          |
| "Mormons," The, Gen. Seward, and the Rotarians ..                     | 1027         | Sacred Grove, The, ..                                       | 720          |
| New Conscience, A ..  | 1077         | Scouts ..   | 822          |
| New Testament Chief Need of Latin-American Youth ..                   | 1092         | Service a Means of Progressive Action ..                    | 930          |
| Ninetieth Annual Conference Themes ..                                 | 671          | Shadow and the Substance, The, ..                           | 327          |
| Notes on Bible Texts ..   | 627, 731     | Social Leadership ..  | 1008         |
| No-tobacco Movement, The, ..  | 351          | Society Islands Mission, The, ..                            | 992          |
| Old-fashioned Way, The, ..  | 414          | Sociological Aspect of "Mormonism" ..                       | 823, 953     |
| One Hundred Years Ago ..  | 691          | Some Effects of the Gospel on Human Lives ..                | 544          |
| Origin and Destiny of Man ..  | 375          | Southern Sketches, ..                                       | 45, 104, 247 |
| Origin of the First Vision ..   | 496          | Spirit Communication ..                                     | 289          |
|   |              | Spirit of Song, The, ..                                     | 630          |
|   |              | Spiritual Preparation the Basis of Progressive Action ..    | 925          |

# INDEX TO SUBJECTS

v

|   | PAGE                     |  | PAGE               |
|---|--------------------------|--|--------------------|
| DISCOURSES, ESSAYS ( <i>Continued</i> ) |                          | DIED IN SERVICE ( <i>Continued</i> )     |                    |
| Success Family, The.....                | 129                      | Christensen, Private Ebbie.....          | 710                |
| Summer Outing, A, and What              |                          | Crum, Captain John.....                  | 711                |
| Came of it, Chapters I-V.....           | 695, 805, 887, 985, 1064 | Darley, John Gunnell.....                | 709                |
| Swedish Star, The, Shines Again         | 160                      | Day, Corporal George R.....              | 709                |
| Teaching as a Vocation.....             | 813                      | Draney, Harmon T.....                    | 713                |
| Temple at Cardston, Canada.....         | 185                      | Eyres, Lenoy Quincy.....                 | 712                |
| Theophany Resplendent, A.....           | 514                      | Gooding, Cyril Arthur.....               | 710                |
| "Thou Shalt Have No Other Gods          |                          | Green, Amasa Lyman, Jr.....              | 710                |
| Before Me".....                         | 882                      | Green, Corporal Arthur R.....            | 710                |
| Thirty Years of Agricultural Ex-        |                          | Hales, Howard J.....                     | 712                |
| perimentation in Utah.....              | 857                      | Hanford, Raymond C.....                  | 711                |
| Time.....                               | 810                      | Harris, Leroy V.....                     | 714                |
| Timpanogas Climb, The.....              | 1059                     | Howard, Sapper William.....              | 714                |
| Tongue an Uuruly Member, The.....       | 1108                     | Ketcham, George P.....                   | 710                |
| Town Planning.....                      | 415                      | Kunz, Orson J.....                       | 711                |
| Treaty of Peace—Restoration of          |                          | Marshall, Private Lavon A.....           | 709                |
| the Gospel.....                         | 107                      | Maughn, Frank Alma.....                  | 711                |
| Twelve Scout Laws, The, 76, 171,        | 254                      | Milner, Private Newel K.....             | 714                |
| Twenty-one Reasons for being Re-        |                          | Moore, Ross.....                         | 711                |
| ligious ..                              | 873                      | Mortensen, Captain Conrad E.....         | 711                |
| Two Lessons in Sanitation.....          | 821                      | Muir, Private Russell.....               | 710                |
| Undiscovered Country, The.....          |                          | Palmer, Private Phillip.....             | 713                |
| .....95, 229, 316, 408                  |                          | Parkinson, Private George Benson         | 709                |
| University of Utah,.....                | 817                      | Sanders, Private Martin.....             | 709                |
| Use and Sale of Tobacco.....            | 875                      | Smaltz, Frederick F.....                 | 709                |
| Utah's First School Teacher.....        | 787                      | Spackman, Private Bert.....              | 710                |
| Utah Program, The,.....                 | 835                      | Squires, Private William.....            | 709                |
| Utah recovers Grand Canyon of           |                          | Stevenson, Corporal Jens Leslie          | 714                |
| Arizona ..                              | 909                      | Wade, Don Crandall.....                  | 713                |
| Utah School System, Recent De-          |                          | Zabriskie, Henry M.....                  | 710                |
| velopment in,.....                      | 789                      |  |                    |
| Vision Beautiful, The,.....             | 542                      | EDITORS' TABLE                           |                    |
| Visit of President Wilson.....          | 52                       | Arizona Temple Day.....                  | 1030               |
| Vital Problems of Life.....             | 1016, 1030               | Books.....                               | 82, 175, 267, 1114 |
| Wapiti Wrestles with the Weather        | 639                      | Change in Stake Superintendency          | 81                 |
| Warning, A,.....                        | 306                      | Church, The, Celebrates the First        |                    |
| What is Truth? Part I.....              | 421                      | Vision ..                                | 657                |
| What of the Future?.....                | 933                      | Close of Vol. XXIII.....                 | 1110               |
| Whence Come the Ills of Men             |                          | Co-operative Auxiliary Conven-           |                    |
| and Nations? ..                         | 41                       | tions ..                                 | 746                |
| Winter in the Wasatch.....              | 279                      | Danger of Unearned Praise.....           | 266                |
| Word of Power, The,.....                | 444                      | Defending the Latter-day Saints          | 174                |
| Work out your Own Salvation.....        | 598                      | How Are the American Indians             |                    |
| Young, Brigadier-General Rich-          |                          | Related to the Jews?.....                | 453                |
| ard W.,.....                            | 321                      | June M. I. A. Conference, The.....       | 868                |
| Y. M. M. I. A. Outings.....             | 1045                     | Leadership ..                            | 744                |
|   |                          | Messages from Missions.....              | 82,                |
|   |                          | 176, 268, 357, 455, 660, 747, 1030, 1099 |                    |
|   |                          | M. I. A. Slogans.....                    | 1030               |
|   |                          | Millennium, Concerning the.....          | 1111               |
|   |                          | One Goal to be Attained.....             | 1028               |
|   |                          | Our Slogan ..                            | 869                |
|   |                          | Practical Religion ..                    | 451                |
|   |                          | Program, One-day Conventions Y.          |                    |
|   |                          | M. and Y. L. M. I. A., and Re-           |                    |
| DIED IN SERVICE                         |                          |  |                    |
| Asher, William Wallace.....             | 710                      |  |                    |
| Baxter, Private George.....             | 713                      |  |                    |
| Betts, Private Earl.....                | 713                      |  |                    |
| Card, Private Reed.....                 | 714                      |  |                    |
| Carter, Private Benjamin.....           | 713                      |  |                    |



|                                     | PAGE |                                      | PAGE      |
|-------------------------------------|------|--------------------------------------|-----------|
| <b>EDITORS' TABLE (Continued)</b>   |      | <b>PASSING EVENTS</b>                |           |
| ligion Classes, 1920.....           | 941  | Abbott, Thomas M. passed.....        | 1122      |
| Quitting Tobacco.....               | 658  | Aircraft, The latest in.....         | 870       |
| Regeneration.....                   | 79   | Airplane, the first mail, ar-        |           |
| Special Notice.....                 | 743  | rives.....                           | 1041      |
| Spiritual, The,—Genuine and Spu-    |      | Albert, King of Belgium, and         |           |
| rious.....                          | 355  | Party in Salt Lake.....              | 89        |
| Taking the Name of the Lord in      |      | Alexander, Joshua W., appointed      |           |
| Vain.....                           | 173  | Secretary of Commerce.....           | 274       |
| Teacher-Training and Social Work    | 746  | American Expeditionary Force         |           |
| Temple Work.....                    | 1029 | Dissolved.....                       | 88        |
| Theory and Practice.....            | 940  | American Legion, Utah Branch,        |           |
| Thrift and Economy.....             | 659  | in Convention.....                   | 90        |
| Tobacco Evil, Cleaning up the.....  | 1110 | American Murdered in Mexico          | 274       |
| Twentieth Century, The.....         | 81   | Amundsen, Roald.....                 | 760, 1037 |
| Welcome, Educators.....             | 867  | Anarchists Deported.....             | 370       |
| <b>MUTUAL WORK</b>                  |      | Annual Convention, N. E. A.....      | 947       |
| Aim of the Senior Department.....   | 272  | Another political party.....         | 946       |
| Arco, Idaho, to the Front.....      | 179  | Archaeological find in Zion Can-     |           |
| Auxiliary Joint Convention.....     | 663  | yon.....                             | 463       |
| Blasphemy.....                      | 365  | Armenia recognized.....              | 757       |
| Changes in Waastch Stake.....       | 1034 | Ashton, Elias Conway, Killed by      |           |
| Efficiency Reports for December     | 364  | Accident.....                        | 90        |
| Efficiency Reports for January..... | 460  | Audubon Classes, Junior.....         | 90        |
| Executive Director, Y. M. M. I.     |      | Auerback, Samuel H., called.....     | 872       |
| A.....                              | 366  | Austrian Peace Treaty Signed.....    | 87        |
| Fathers and Sons at Play.....       | 1035 | Aviators Meet Death.....             | 91        |
| Features of Summer Work.....        | 757  | Barton, James, passes away.....      | 275       |
| First Stake with Full Fund.....     | 179  | Beehive House, home for girls.....   | 1037      |
| Five Hundred "Bones".....           | 1034 | Benedict, Pope, issues an Encycl-    |           |
| Home Evening Program.....           | 179  | ical.....                            | 870       |
| In Commemoration of the First       |      | Berger, Victor L., denied a seat     |           |
| Vision.....                         | 459  | in Congress.....                     | 180       |
| June M. I. A. Conference, 1920      | 662  | Appeals to Governor.....             | 462       |
| Manuals for Boy Scout Classes.....  | 272  | Bill, A, prohibiting smoking.....    | 462       |
| Maricopa Stake to the Front.....    | 458  | Booth, Judge John E.....             | 666       |
| M. I. A. Summer Work.....           | 365  | Boy Scout caravan.....               | 947       |
| Mutual Celebration of the Vision    | 664  | Budd, a boy scout, funeral of.....   | 948       |
| Pioneer Hike, 1920, The.....        | 1034 | Bult, Robert S., called.....         | 88        |
| Portneuf Stake Spring M. I. A.      |      | Burley, David Ellsworth, dead.....   | 1038      |
| Chautauqua.....                     | 758  | Burton, Bishop Henry F., Dead        | 666       |
| Program for Group Conventions       | 663  | Burton, Mrs. Maria, S., Death of     | 666       |
| Raising Funds by Recreation.....    | 1036 | Cardinal Mercier Arrives.....        | 87        |
| Rescue of Drowning Boy by Scout     |      | Changes in Stake and Ward Of-        |           |
| Raymond Johnson.....                | 364  | ficers 183, 277, 369, 462, 465, 664, | 762       |
| Rousing M. I. A. Rally.....         | 1036 | Changes in the cabinet.....          | 463       |
| Salt Lake Stake Guide.....          | 179  | Child, George N., appointed Supt.    |           |
| Suggestive Program.....             | 273  | City schools.....                    | 870       |
| Three-days' Course in Scout Lead-   |      | China Declares Peace.....            | 87        |
| ership Training.....                | 460  | Christiansen, Elder Hans J., re-     |           |
| Trip, A, to Jackson Hole.....       | 1035 | turns.....                           | 368       |
| Twenty-fifth Annual Conference      |      | Churches in America, gains since     |           |
| of the Y. M. and Y. L. M. I. A.     | 754  | 1916.....                            | 464       |
| Utah Stake on Top.....              | 364  | Cluff, Samuel S., called.....        | 871       |
|                                     |      | Cold Wave strikes Utah.....          | 276       |
|                                     |      | Colby's First Diplomatic Paper..     | 665       |



# INDEX TO SUBJECTS

vii

|  | PAGE |   | PAGE      |
|--|------|---|-----------|
| PASSING EVENTS ( <i>Continued</i> )                        |      | PASSING EVENTS ( <i>Continued</i> )                         |           |
| Colby Succeeds Lansing.....                                | 666  | French Forces in the Rhineland.....                         | 665       |
| Commentary, Doc. and Cov.....                              | 87   | Frick, Henry Clay, died.....                                | 274       |
| Communists found guilty.....                               | 1039 | Garner, Dr. Richard L., dead.....                           | 463       |
| Conditions in Mexico.....                                  | 945  | German mothers.....   | 462       |
| Conference at Gridley, Cal.....                            | 949  | German Peace Treaty ratified....                            | 87        |
| Congress, regular session, con-<br>venes.....              | 274  | Germany Convulsed by Revolu-<br>tion.....                   | 667       |
| Congress, regular session, ad-<br>journs.....              | 870  | Grant, President Heber J., Home<br>from the East.....       | 183       |
| Congress, special session, ad-<br>journs.....              | 184  | Hafen, Mrs. Tahora, passes away.....                        | 757       |
| Constantinople Occupied.....                               | 666  | Hail Storm, Destructive.....                                | 1120      |
| Cornerstone of L. D. S. Hospital.....                      | 945  | Hanson, Mrs. Annie C., dies.....                            | 760       |
| Cox, Gov. James M., nominated.....                         | 948  | Hardy, Mrs. Avera, passes away.....                         | 89        |
| Crops in Utah, condition of.....                           | 1037 | Hawaiian "Mammy" dead.....                                  | 463       |
| Crop outlook good.....                                     | 870  | Howells, Wm. Dean.....                                      | 872       |
| Davis, Norman H., undersecretary<br>of State.....          | 870  | Huerta, president of Mexico.....                            | 870       |
| Daynes, Prof. Jos. J., dies.....                           | 367  | Hull, Thomas, appointed purchas-<br>ing agent.....          | 870       |
| Dedication of Laie Temple.....                             | 277  | Hurricane Sweeps Texas.....                                 | 88        |
| Democratic Nominees.....                                   | 1123 | Husbands, Mr. and Mrs., pass<br>away.....                   | 463       |
| Deschanel, M. Paul, president of<br>France.....            | 462  | Hyde, Mrs. Elizabeth, dies.....                             | 665       |
| Disabled Veterans, number of.....                          | 757  | Hyrum Stake presidency.....                                 | 1040      |
| Discovery of ancient water pipe.....                       | 1040 | Impressive Funeral services.....                            | 946       |
| Dobbins, Elder Thomas B., dead.....                        | 275  | Independence of Syria.....                                  | 666       |
| D. S. C. awarded.....                                      | 871  | India, a larger degree of self-<br>government for.....      | 370       |
| Earl, Mrs. Adeline M. Wood-<br>ward, died.....             | 275  | Industrial Congress called.....                             | 87        |
| Earthquake shocks.....                                     | 370  | International Labor Congress<br>convenes.....               | 182, 275  |
| Ebert, First President of Ger-<br>many.....                | 88   | "Interworld Church Movement"....                            | 275       |
| Ether, A new.....  | 463  | Ireland, Fighting in.....                                   | 1121      |
| Ex-Empress Eugenie dead.....                               | 946  | Jews in Palestine.....                                      | 760       |
| Experimental farm, A new.....                              | 274  | Joachim, Prince, commits suicide....                        | 1037      |
| Explosion, New York.....                                   | 1124 | Jordan School district takes the<br>lead.....               | 761       |
| Extension division, University of<br>Utah.....             | 462  | Keeler, President Joseph B., Re-<br>leased.....             | 182       |
| Farish, Edwin, Historian, dead....                         | 182  | Kirkham, Oscar A., goes to Lon-<br>don with boy scouts..... | 949       |
| Farnsworth, Philo Taylor.....                              | 1042 | Knox peace resolution vetoed.....                           | 871       |
| Fiftieth anniversary of the Utah<br>Central.....           | 367  | Kohler, Emil G., passes away.....                           | 367       |
| First Ward Chaptel Dedicated.....                          | 87   | Larkin, James J., sentenced.....                            | 757       |
| First woman in the British parlia-<br>ment.....            | 274  | L. D. S. Chapel at Long Beach....                           | 872       |
| First Zionist International Confer-<br>ence.....           | 946  | League of Nations discussed at<br>Brussels.....             | 274       |
| Fisher, Wm. F., a Pioneer, called.....                     | 180  | —Council sessions of.....                                   | 760, 1038 |
| Five Socialists Expelled from New<br>York Legislature..... | 665  | Letters by First Transcontinental<br>Air Mail.....          | 181       |
| Food Shortage.....   | 667  | Lodge, Sir Oliver, in New York....                          | 464       |
| Fort Douglas, movement of<br>troops.....                   | 1038 | Los Angeles shaken.....                                     | 947       |
| Forty-first Annual State Fair.....                         | 88   | Manifesto of anarchists.....                                | 181       |
| Four Soldiers killed at Centralia.....                     | 180  | McGhie, James, called.....                                  | 1038      |
| Freestone, George, died.....                               | 1122 | Meetinghouse for Indians.....                               | 945       |
|  |      | "Messiah," Alfred Lambourne on<br>the production of.....    | 371       |

|  | PAGE |                                     | PAGE      |
|--|------|-------------------------------------|-----------|
| .. PASSING EVENTS ( <i>Continued</i> ) |      | PASSING EVENTS ( <i>Continued</i> ) |           |
| Miller, Dr. George L.....              | 1120 | Representatives of twenty denom-    |           |
| Mob rule in Omaha.....                 | 89   | inations in conference .....        | 369       |
| Monticello first airplane.....         | 1121 | Republicans nominate Harding....    | 872       |
| Morris, Mrs. Mary Lois Walker          | 276  | Republican nominee .....            | 1122      |
| Moving pictures in churches.....       | 89   | Revolt in Mexico, serious.....      | 760, 1120 |
| Mysterious wireless signals.....       | 462  | Rhodes' Scholarships .....          | 761       |
| National Catholic Laymen's Coun-       |      | Richard W. Young Post.....          | 367       |
| cil .....                              | 757  | Richardson, Milton J., called.....  | 667       |
| National Prohibition Law Goes          |      | Romney, Bishop George.....          | 464       |
| into Effect .....                      | 367  | Russian government favored.....     | 870       |
| Negroes, international convention      | 1039 | Salt Lake Herald suspends.....      | 1037      |
| Neslen, Bishop C. C., for mayor....    | 1037 | Secretary of State Lansing resigns  | 463       |
| Nordwall, August A., called.....       | 275  | Seely, John H., passes away.....    | 1038      |
| Notable Attendants at Conference       | 668  | Seville, Beatrice Irene, called.... | 757       |
| Old Folks' Day.....                    | 948  | Smoke problem, expert observa-      |           |
| Olsen, John August, called.....        | 760  | tions on .....                      | 180       |
| Oneida Stake divided.....              | 1041 | Smoot, William C. A.....            | 464       |
| Osler, Sir William, dead.....          | 368  | Snow in Utah's "Dixie".....         | 274       |
| Palestine celebration .....            | 1040 | Socialist Convention .....          | 760       |
| Palestine Possibilities .....          | 945  | Sonora, State of, Mexico, Secedes   | 665       |
| Parkinson, George C., called.....      | 1039 | Spencer, Mrs. Matilda Price, dead   | 1037      |
| Patti, Madame Adeline, called....      | 88   | Star, A New.....                    | 1121      |
| Peace Treaty of Versailles signed      | 369  | Statistics on Churches.....         | 945       |
| Peary, Admiral, dead.....              | 665  | Strike of coal miners.....          | 182       |
| Penrose, President Charles W.,         |      | Strike of miners ended.....         | 276       |
| celebrates birthday anniversary        | 462  | Strike of steel workers.....        | 89        |
| Pershing, General John J., in Salt     |      | Sugar factory, Gunnison, opened     | 87        |
| Lake .....                             | 368  | Supreme Council, League of Na-      |           |
| Pioneer day observed .....             | 1042 | tions, in session .....             | 760       |
| Poland, condition critical.....        | 1038 | Sutherland, Mrs. Fannie, called     | 462       |
| Police Strike in Boston.....           | 88   | "Take a Ship for Cuba".....         | 367       |
| Polk, Frank L., resigns.....           | 871  | Temple site near Mesa, Ariz.....    | 462       |
| Population of Salt Lake City.....      | 757  | Ten millions for missions.....      | 180       |
| Population of United States.....       | 945  | Thomas, John J., passes away....    | 871       |
| Porter, Roy Stillman.....              | 91   | Tornado Sweeps Illinois.....        | 667       |
| Poulson, Otto Julius.....              | 946  | Tunnel under English Channel....    | 180       |
| Prince of Wales in Washington....      | 180  | Two hundred arrests of aliens....   | 367       |
| Prohibition amendment upheld....       | 870  | Undesirable aliens .....            | 180       |
| Prohibition, New Phase of.....         | 180  | Union of Churches.....              | 1122      |
| Prohibition party candidates.....      | 1040 | Utah's Birthrate for 1917.....      | 367       |
| Pyramid, another, discovered.....      | 368  | Utah Districts for National Cen-    |           |
| Race Riot Fatalities.....              | 87   | sus .....                           | 89        |
| Railroad Strike in England, se-        |      | Utah's gift to France.....          | 947       |
| rious .....                            | 88   | Utah Legislature, Extra Session..   | 90        |
| Railroad strike, the.....              | 757  | Utah's population .....             | 1121      |
| Railroads, The, Turned back to         |      | Utah's Total Casualty List.....     | 668       |
| Owners .....                           | 665  | Versailles Peace Treaty Rejected    |           |
| Ratification of Suffrage Amend-        |      | by U. S. Senate.....                | 665       |
| ment .....                             | 462  | Villa, Francisco, surrenders.....   | 1037      |
| Rebellion in Korea.....                | 462  | Vladivostok Occupied by Japan-      |           |
| Rebellion, another, in Mexico....      | 1038 | ese .....                           | 665       |
| Reed, Senator, Mobbed.....             | 87   | Wall, Colonel E. A., Death of.....  | 946       |
| Reply, A Vigorous, in the Senate,      |      | War's cost in lives.....            | 757, 1120 |
| to anti-"Mormon" Attacks....           | 184  | War with Jugo-Slavia.....           | 87        |

## ix

| PAGE   |           | PAGE  |      |
|--|-----------|---|------|
| PASSING EVENTS (Continued)   |           | POETRY (Continued)                                |      |
| War time prohibition act.....  | 274       | Glimpse of the Spirit World.....                  | 902  |
| Webber, Col. Thomas C. passed.....                                   | 1124      | Glory of God, The.....                            | 261  |
| Westover, Charles, Pioneer, Dead.....                                | 181       | Have You Passed through the Valley?               | 461  |
| Widtsoe, Prof. Osborne J., called.....                               | 668       | Home Evening.....                                 | 32   |
| Wilson Congratulates Gov. Coolidge.....                              | 181       | Hymn of Humanity, A.....                          | 721  |
| Wilson, James, died.....   | 1120      | I Know Not.....                                   | 1076 |
| Wilcox, Mrs. Ella Wheeler, Dead.....                                 | 181       | Just Boys.....                                    | 797  |
| Wilson, President, Visits Salt Lake.....                             | 91        | Let Us Be Near to Thee.....                       | 611  |
| Wind, A destructive.....   | 761       | Lincoln the Honest.....                           | 295  |
| Winters, O. K. goes on a Mission.....                                | 1037      | Love.....   | 645  |
| Whitney, Horace G., resigns as Business Manager, "Deseret News"..... | 762       | Love's Gift.....                                  | 205  |
| Woman Suffrage Amendment fails in Delaware.....                      | 871       | Memory.....                                       | 886  |
| Woman Suffrage amendment ratified.....                               | 463, 1123 | Messenger of Morn, The.....                       | 469  |
| Woman Suffrage wins in Kentucky.....                                 | 463       | M. I. A. Cause, The.....                          | 1015 |
| Women Voters, National League of, in conference.....                 | 274       | Mothers of Men.....                               | 315  |
| Wood alcohol, deaths from drinking.....                              | 367       | My Baby.....                                      | 1079 |
| Woodruff, Elias, succeeds Whitney on the "Deseret News".....         | 762       | My Native Land.....                               | 591  |
| Woolley, Edwin Dilworth, dead.....                                   | 1039      | Nature's Whispers.....                            | 723  |
| Workers of the World.....  | 1121      | Now, Not Then.....                                | 917  |
| Y. L. M. I. A., The, secures a membership of 50,000.....             | 275       | O Mother Mine.....                                | 618  |
| Young, Alfales, Passes away.....                                     | 665       | Passing of Richard W. Young, The.....             | 354  |
| Young, Brigadier-General Richard W., laid to rest.....               | 368       | Pioneers' Roll Call, The.....                     | 856  |
| POETRY   |           | Poet's Prayer, The.....                           | 93   |
| A Year from Now.....   | 223       | Purity.....                                       | 597  |
| Attuned.....   | 960       | Recompensed.....                                  | 881  |
| Beauty.....  | 1043      | Rest, Dearest, Rest.....                          | 331  |
| Better Way, The.....   | 407       | Sabbath.....                                      | 833  |
| Call of the Mountains, The.....                                      | 793       | Sea Gull, The.....                                | 803  |
| Consolation.....   | 58        | Serve ye the Lord.....                            | 936  |
| Darling Mother Mine.....   | 598       | Soldiers.....                                     | 350  |
| Divine Answer, The.....  | 467       | Song of Praise, A.....                            | 78   |
| Dog, The.....  | 424       | Song-bird, The.....                               | 335  |
| Don't You Remember?.....   | 249       | Southern Lullaby.....                             | 597  |
| Dreamer's Mother, The.....   | 420       | The Strong.....                                   | 996  |
| Evening.....   | 842       | The Sun Shines Bright in Utah.....                | 1096 |
| Evening Prayer.....  | 793       | There's a Home Across the Sea.....                | 830  |
| Faith.....   | 40        | To a Honey Bee.....                               | 437  |
| Faith.....   | 124       | Utah, the Pioneer State.....                      | 796  |
| Father and Son.....  | 853       | "Via Crucis".....                                 | 216  |
| Fireside Dreams.....   | 998       | Victor, The.....                                  | 820  |
| For My Grandson, Douglas.....  | 329       | Victory.....                                      | 786  |
| Forgive.....   | 15        | Way I go, The.....                                | 1007 |
|  |           | What is Good?.....                                | 228  |
|  |           | Where are the Men to Lead?.....                   | 977  |
|  |           | Woman's Love, A.....                              | 418  |
|  |           | Words of Ours.....                                | 929  |
|  |           | PRIESTHOOD QUORUMS' TABLE                         |      |
|  |           | A Privilege to be Associated with the Church..... | 363  |
|  |           | Books.....  | 661  |
|  |           | Cigarette and Individual Efficiency.....          | 84   |
|  |           | Idaho Cigarette Law.....                          | 178  |



|   | PAGE |                                   | PAGE |
|---|------|-----------------------------------|------|
| <b>PRIESTHOOD QUORUMS (Cont'd)</b>                        |      | <b>STORIES</b>                    |      |
| Priesthood Course of Study.....                           | 661  | Driver of Truck No. 7, The.....   | 994  |
| Reading and Study for Seventies.....                      | 1032 | I Ain't Like Ma.....              | 966  |
| Spiritual Growth and Power.....                           | 1116 | Mary Jones' Key to Happiness..... | 225  |
| Studies for Priesthood Quor-<br>ums, 1920 .....           | 270  | Melvin and the Moon.....          | 918  |
| Study Texts for 1920.....                                 | 363  | Polly .....                       | 296  |
| Suggestive Helps in the Prepara-<br>tion of a Lesson..... | 270  | Rat's Partner, The.....           | 631  |
| Three New Stakes.....                                     | 1033 | Reclaimed .....                   | 396  |
|   |      | Return of the Key, The.....       | 619  |
|   |      | Rights of Man, The.....           | 605  |
| <b>SONGS</b>  |      | Spirit of Christmas, The.....     | 154  |
|   |      | Spirit of the Desert, The.....    | 54   |
| Sacrament Hymn .....                                      | 330  | Sunflower .....                   | 23   |
| Speak not the Harsh Word.....                             | 157  | Test, The .....                   | 715  |
| To Rest .....   | 937  | To Thine Own Self Be True.....    | 724  |
| Vision, The, A Sacred Historical<br>Cantata .....         | 532  | Tsianina .....                    | 1012 |
|   |      | Washington Lincoln's Mud-daub..   | 208  |
|   |      | When the Wind Was Sown.....       | 130  |

## INDEX TO ILLUSTRATIONS

|  |                        |   |                  |
|--|------------------------|---|------------------|
| Anti-aircraft Protection for the<br>Panama Canal .....     | 305                    | Elders in Georgia.....  | 753              |
| Bath .....   | 33, 34, 35, 36, 37, 38 | Elders in Kentucky.....   | 751              |
| Belgian Royalty at Santa Barbara                           | 139                    | Elders in Scotland.....   | 455              |
| Bennion, Adam S., A. M.....                                | 781                    | Elders of the Mt. Stirling Dis-<br>trict, Southern Illinois Confer. | 362              |
| Big Injun Rock.....  | 898                    | Excursion Party to Manti.....                                       | 195              |
| Birthplace of Sidney Lanier.....                           | 105                    | Fathers and Sons' Outing, Uintah-<br>Utah .....                     | 1047, 1048, 1049 |
| Bridge Over Snake River.....                               | 607                    | Fence, Gate, and House.....   | 416              |
| Bridal Veil Falls, Provo Canyon                            | 670                    | Fort Deseret .....  | 214              |
| Brigham Young College, Logan....                           | 779                    | Frost Work—Winter in the Was-<br>atch .....                         | 280              |
| Bryce Canyon, View of.....                                 | 343, 344, 345, 1054    | Glimpse of Rural Idaho, A.....                                      | 1044             |
| Camp Heber J. Grant.....                                   | 1058                   | Grant, President Heber J., and<br>Party at Laie.....                | 265              |
| Cardston Temple, The.....                                  | 186                    | Group of Men Taking Scout Lead-<br>ership Training Course.....      | 619              |
| Cathedral and Roman Gate at Lin-<br>coln .....             | 146                    | Hales, Howard J.....  | 712              |
| Caught in a Spring Blizzard.....                           | 578                    | Hammond, Mary Jane Dilworth....                                     | 764              |
| Chatahoochee River, Scene on the                           | 102                    | Hawaiian Missionaries .....   | 965              |
| Christ, The.....   | 125                    | Hayden's Mill, Port Byron.....                                      | 680              |
| Church at Blanding.....                                    | 895                    | Hill Cumorah, The.....  | 481              |
| Cliffs in Zion Canyon.....                                 | 600                    | Home, Former, of Joseph Smith,<br>the Prophet, in Kirtland, O.....  | 504              |
| Cooke, Philip St. George.....                              | 237                    | Home, The Joseph Smith, Near<br>Palmyra, New York.....              | 516              |
| Coyote .....   | 892                    | Horned Owl .....  | 887              |
| Crags of Lone Peak.....                                    | 395                    | Huterian Colony Houses.....   | 738              |
| Deer in Native Wilds.....                                  | 1067                   | House, A, but not a Home.....                                       | 415              |
| Draney, Harmon T.....                                      | 713                    | House at Port Byron.....  | 684              |
| Dry Water Notch, A.....                                    | 599                    | Indians in Washington.....  | 734              |
| Dry-land Wheat in San Juan.....                            | 897                    | Jackson Valley, Wyo., Elk.....                                      | 642              |
| Elders and Lady Missionaries,<br>Northwestern States ..... | 359                    | Joseph Smith Monument, Sharon,<br>Vermont .....                     | 505              |
| Elders and Church Members in<br>Cincinnati .....           | 751                    |   |                  |
| Elders in Australia.....                                   | 752                    |   |                  |
| Elders in Columbia.....                                    | 358                    |   |                  |



# INDEX TO AUTHORS

xi

|  | PAGE     |   | PAGE                    |
|--|----------|---|-------------------------|
| Joseph Smith, the Modern Prophet                     | 526      | Peterson, Dr. Elmer C.                                      | 843                     |
| Kaibab, Pure-bred Cattle in                          | 910      | Portal of the Larsen Coal Mine                              | 1058                    |
| Kirkham, Oscar A., Executive Director Y. M. M. I. A. | 450      | President Heber J. Grant and B. H. Roberts on Pioneer Trail | 856                     |
| Kirtland Temple, O.                                  | 700      | Reds on Their Way to Russia                                 | 435                     |
| Laddie, Fleete                                       | 804      | Resting Place of American Dead, France                      | 709                     |
| Lakes in Uintah Mountains                            | 1046     | Ricks Normal College  | 777                     |
| Maeser Memorial Building                             | 832      | Rogers, Samuel J., Director of the Census, 1920             | 256                     |
| Manti Temple   | 1054     | Roosevelt Dam, Arizona                                      | 1051                    |
| Massena Partridge                                    | 890      | Sacred Grove in Summer, The                                 | 469, 475, 638, 690      |
| McKay, Mr. and Mrs. James Gunn, "Deseret," London    | 360      | Salt Lake, from an Aeroplane                                | 696                     |
| Memorial Monument and Cottage, Sharon, Vermont       | 548      | Saw Mill, The   | 808                     |
| Men, The, who Conducted the Flag Exercises           | 874      | Scouts at Nephi   | 1056                    |
| Miniature Gull Monument                              | 1103     | Sea and Land in San Diego                                   | 961                     |
| Minidoka Forest, Scenes in                           | 1061     | Sleeping in the Open  | 1055                    |
| Missionaries of California                           | 1100     | Smith, Joseph Fielding                                      | 374                     |
| Missionaries of Japan                                | 1102     | Specimen of the Wide Open, A                                | 631                     |
| Missionaries of Leeds Conference, England            | 1106     | Storm, The  | 1065                    |
| Missionaries at New Bedford, Mass.                   | 456      | Story Hour, The   | 855                     |
| Missionaries in Northern Indiana                     | 269      | Stream Fringed with Willows                                 | 888                     |
| Missionaries of Mexican Mission                      | 749      | Sword-maker of Damascus, A                                  | 414                     |
| Missionaries at Santa Ana, Cal.                      | 457      | Taylor, Dr. John H. and Tom S. Green                        | 1057                    |
| Missionaries of Vermont                              | 1106     | Temple at Laie, The   | 150, 264                |
| Missionaries of S. E. Washington                     | 1105     | Top of Seely Mountain                                       | 1058                    |
| Mormon Battalion Monument                            | 243, 245 | Trailer   | 810                     |
| Morning Prayer, Fathers and Sons' Outing             | 853      | Utah Agricultural College, Illustrations                    | 844, 845, 846, 847, 850 |
| Moses, Julian  | 852      | Vermont Missionary Force                                    | 458                     |
| Mountain, a distant view and at close range          | 694      | Victoria Conference, Australia                              | 361                     |
| Mowrey, Harley                                       | 241      | Well-kept Road, A   | 417                     |
| Muir, Leo J., Supt. Pub. Instruc.                    | 836      | Whitney, Orson F.   | 94                      |
| National Capitol, all Aglow                          | 952      | Widtsoe, Dr. John A.  | 834                     |
| Night Hawk   | 893      | Yellowstone Park Elk  | 644                     |
| Oneida Stake presidency                              | 1041     | Young, Brigadier-General Richard W.                         | 322                     |
|  |          | Young Mocking Bird  | 1070                    |
|  |          | Zion Canyon, Utah, Scene in                                 | 224                     |

# INDEX TO AUTHORS

|                      |                 |                            |               |
|----------------------|-----------------|----------------------------|---------------|
| Alder, Lydia D.      | 205             | Behnap, Ida L.             | 1015          |
| Allen, Oluf L.       | 998             | Bennett, Fred L. W.        | 351, 984      |
| Alter, J. Cecil      | 214, 639, 909   | Bennion, Adam S.           | 774           |
| Anderson, Edward H.  | 236, 467        | Bennion, Milton            | 813           |
| Anderson, George Ed. | 639             | Benson, Grant Lee          | 992           |
| Anderson, Hugo B.    | 765             | Biddulph, Samuel           | 793           |
| Arnold, Frank R.     | 783             | Borchard, Fredrika         | 23            |
| Baggarley, Maud      | 78, 216, 350    | Bowman, Eunice Wattis      | 796           |
| Ballard, Melvin J.   | 691, 875        | Brian, Douglas             | 1012          |
| Baird, Clarence      | 154             | Brimhall, George H.        | 354, 722, 831 |
| Bantista, M.         | 978             | Carroll, Elsie Chamberlain | 208           |
| Beeley, Arthur L.    | 446, 1024, 1093 | Cooley, W. W.              | 803           |

|                                    | PAGE                               |                               | PAGE                                  |
|------------------------------------|------------------------------------|-------------------------------|---------------------------------------|
| Curtis, Theo. E.                   | 437                                | O'Reilly, John Boyle          | 228                                   |
| Dalebout, M.                       | 1078                               | Orth, Philip L.               | 787                                   |
| Davis, Edward                      | 976                                | Osmond, Alfred                | 407, 1076                             |
| Duffin, James G.                   | 425                                | Pack, Dr. Frederick J.        | 431                                   |
| Ferguson, Peter L.                 | 618                                | Palmer, Annie D.              | 396                                   |
| Ferrin, Claudia May                | 295                                | Partridge, E. D.              | 373                                   |
| Frost, Grace Ingles                | 315, 797                           | Paul, Professor J. H.         | 421                                   |
| Gardner, Hamilton                  | 608                                | Peay, Ida Stewart             | 130                                   |
| Gates, Susa Young                  | 542                                | Peery, Joseph S.              | 304, 598, 810, 975                    |
| Grant, Pres. Heber J. 1, 107, 281, | 472                                | Penrose, President Charles W. | 484                                   |
| Guest, Edgar A.                    | 124                                | Peterson, Elmer G.            | 49, 740                               |
| Hall, Mosiah                       | 794                                | Peterson, Wm. Henry           | 619, 715                              |
| Harris, Dr. F. S.                  | 415, 857, 997                      | Pope, Hyrum C.                | 149                                   |
| Harris, Frank W.                   | 604, 630                           | Poulsen, Ezra J.              | 842                                   |
| Harrison, Harold A.                | 886                                | Pratt, Grance Zenor           | 461                                   |
| Hart, Judge Charles H.             | 491                                | Prosser, Dr. C. A.            | 835                                   |
| Henderson, Dr. M. P.               | 84                                 | Retsloff, D. C.               |                                       |
| Hewer, A. C. A. Dean               | 329                                |                               | 296, 631, 723, 917, 929, 994          |
| Hickman, Joe                       | 605                                | Richards, L. Lula Greene      | 611                                   |
| Hilton, Ruth Savage                | 724                                | Roberts, Brigham H.           | 261, 321, 526, 903                    |
| Hodapp, Minnie Iverson             |                                    | Robinson, Prof. D. E.         | 844                                   |
|                                    | 15, 249, 335, 645, 881,            | Rogerson, Josiah              | 418                                   |
|                                    | 960                                | Scott, Donna Reith            | 918                                   |
| Horbach, A. P.                     | 262                                | Sjodahl, J. M.                | 257, 488, 627, 731                    |
| Howell, O. E.                      | 223                                | Smart, Joseph H.              | 597                                   |
| Hoyt, T. C.                        | 996                                | Smith, Jesse N.               | 590                                   |
| Hurst, A. R.                       | 58                                 | Smith, Joseph Fielding        | 375, 496                              |
| Hyde, Wm. A.                       | 289                                | Smith, Pres. Joseph F.        | 16                                    |
| Ivie, Lloyd O.                     | 51                                 | Sorenson, Laurence J.         | 40, 830                               |
| Ivins, Anthony W.                  |                                    | Steele, Charles F.            |                                       |
|                                    | 218, 695, 805, 887, 924,           |                               | 45, 103, 247, 597, 720, 793           |
| Jenson, Andrew                     | 549                                | Stephens, Evan                | 157, 330, 532, 937                    |
| Jensen, Nephi                      | 419, 554, 735,                     | Stewart, George               | 342, 599, 894                         |
| Kimball, Andrew                    | 63                                 | Talmage, Dr. James E.         |                                       |
| Lambourne, Alfred                  |                                    |                               | 41, 196, 327, 444, 514, 579, 736, 933 |
|                                    | 125, 217, 279, 394, 591, 669, 798, | Tanner, Dr. Joseph M.         | 434, 811, 1077                        |
|                                    | 1043                               | Tanner, E. Pingree            | 738                                   |
| Larson, Charles A.                 | 1096                               | Townsend, Joseph Longking     |                                       |
| Lauritzen, Annie G.                | 936                                |                               | 721, 820, 833, 856                    |
| Lillie, May E.                     | 420                                | Waddoups, William M.          | 1072                                  |
| Lund, E. H.                        | 1116                               | Walker, Robert Sparks         | 1007                                  |
| Lund, President Anthon H.          | 475                                | Wells, Junius F.              | 33, 145, 899                          |
| Lyman, Dr. Richard R.              | 539, 821, 930                      | West, Dr. F. L.               | 612, 1108                             |
| Malin, Fill                        | 598                                | West, Joseph A.               | 140, 346, 592                         |
| Mason, Paul                        | 1008                               | Whitney, C. Byron             | 1079                                  |
| Maughn, George H.                  | 306                                | Whitney, Orson F.             |                                       |
| McAllister, Duncan M.              | 577                                |                               | 93, 95, 316, 408, 469, 882            |
| McKay, David O.                    | 18, 506                            | Widtsoe, Dr. John A.          | 544, 817                              |
| McMurrin, Joseph W.                | 925                                | Widtsoe, Osborne J. P.        | 517                                   |
| Morgan, David Horatio              | 54                                 | Williams, E. B.               | 937                                   |
| Morill, Alice, Mrs.                | 32                                 | Wildman, John R.              | 1097                                  |
| Nelson, Prof. N. L.                | 187                                | Wood, Louis T.                | 853                                   |
| Nibley, Preston                    | 681                                | Woodruff, Lloyd               | 786                                   |
| Norton, E. J.                      | 789                                | Young, Levi Edgar             | 823, 953                              |
| O'Brien, John Garrett              | 967                                |                               |                                       |
| Olsen, Dr. C. L.                   | 126, 332                           |                               |                                       |

## Beauty

---

Yea, unto my Soul's Ideals I will cling,  
And treasure Beauty as the purest gold;  
Yea, till the number of my days are told,  
May Beauty teach in Love my Soul to sing.  
To life, a solace Beauty still can bring,  
If frowns the World or those beloved prove cold;  
When black Dejection wraps me in its fold,  
'Tis Beauty still is like a seraph's wing.

O alway Beauty speaks of the Divine;  
There is the Teaching of supernal Life;  
Yea, Beauty tells of Love's immortal goal,  
There lies the Hope, the Triumph of the Soul;  
When my heart wearies in the world's mad strife,  
A torch to lead, O Beauty, then be mine!

*Alfred Lambourne.*



A GLIMPSE OF RURAL IDAHO—SCENE FROM LITTLE BUTTE

Photo by Joseph Shanks



# IMPROVEMENT ERA

Vol. XXIII

OCTOBER, 1920

No. 12

## Y. M. M. I. A. Outings

*The law of interest is inexorably the law of boy-life.*

*The way to educate a man is to set him to work.*

*The way to get him to work is to interest him, and the way to interest him is to vitalize his task by relating it to some form of reality.*

The outings of Boy Scouts and Fathers and Sons have marked an epoch in the history of the Y. M. M. I. A. It is safe to say that thousands of boys and fathers have enjoyed the beauties of nature together, in all parts of the Church, from Idaho to Arizona, and from Nevada to Wyoming, in the outings that have taken place during the past summer months. They have learned to know and love one another better, and to appreciate the marvelous beauties of nature in their native states. From the accounts that come from all parts, their enjoyment has been unsurpassed by any other form of recreation ever before taken.

### Fathers and Sons' Outing of the Uintah Stake

A very successful outing was planned about a year ago, and 187 fathers and their sons made the trip, the company being the average of one father to each two boys. They traveled by wagon with four horses to each wagon to the summits of the Uintah mountains. From Vernal it took a day and a half to reach their destination among the highest peaks in the state, where the scenery is beautiful, fish plentiful, and the weather ideal. The Lord sent his blessings ahead so that everything was ready for the company. A day or two before their arrival at the destination, a hail storm had killed the horse flies and mosquitoes and freshened the grass, much to the joy of the animals.

A brass band and several quartets were along, and music sounded sweeter on this occasion than ever as the melodies came floating across the water of the beautiful lakes where they were camped. Before retiring each night the band quartet went out into the tall pines surrounding the camp and played many of the old melodies that touch the soul. Quartets stationed about the camp would answer one another with songs, one just a little sweeter than the other. At the campfire each night there was community singing, accompanied by the brass band. Talks were given on the glacier formations of the country round about, which were very interesting to trace and note. There are hundreds of lakes formed by the glaciers that covered the locality in the vicinity where the camp was located. Talks were also given about the moon, stars and other interesting subjects. Campfire stories and Scouting talks were a feature of the campfire program.

In the daytime they had hiking and fishing parties and the wild flowers were explained as the boys traveled through the timber. Nearly 100 climbed to the summits of Mount Marsh and Mount Gilbert, the oldest person being 79 and the youngest 5 years.

The stake presidency, one-half of the high council, a number of the bishops and others were present at the outing and helped materially to make a success of the trip. Brother T. Geo. Wood of Salt Lake City repre-



*Photos by Fathers and Sons' Outing, Uintah Stake.*

*Lakes near camp. The Uintah Mountain range is the watershed of Utah's largest rivers, the Duchesne, Bear, Weber and Provo. At the foot of the peaks that rise from 10,000 to 13,000 feet, lie hundreds of lakes, in which the rivers find their origin. Mountain trout abound in these lakes. Some, however, are filled with water-dogs, or salamanders, and in these no fish can live. Here rivers rise that flow in devious ways to the Great Salt Lake, and also through impassable defiles and box canyons to the Pacific Ocean.*

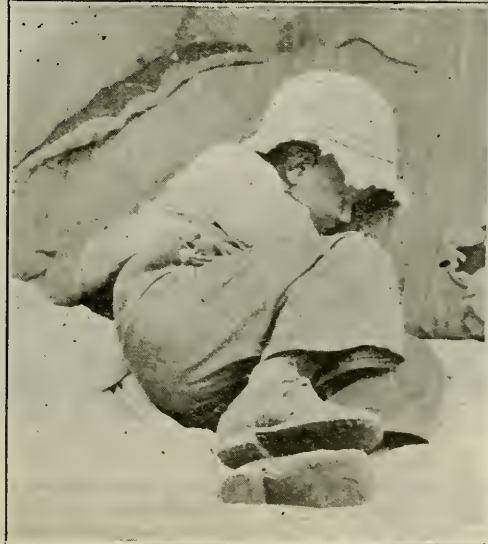
sented the General Board and took part in many of the activities mentioned, giving also many kind instructions. The outing was under strict military discipline. The camp was kept clean and sanitary in a way that received high compliments from the United States forest office. The outing was carried out under the direction of the stake Y. M. M. I. A., assisted by the stake Sunday school in every detail, and who worked hard and deserve a great deal of credit for the success of the outing.

Superintendent Pontha Calder closes his account of the splendid outing by saying, "It exceeded our expectations. Many boys we had to labor with and coax to go, as they had an idea that we were going up into the mountains to hold Sunday school and meetings. These same boys later were among the first to tell us that they had the best time of their lives. The old saying came true: 'Those who came to scoff, remained to pray.'"

*The oldest and the youngest who climbed to the summit, with a hundred others.*



*The youngest, after the return.*



*Fathers and Sons' Outing, Uintah, Utah*





*Photos by Fathers and Sons' Outing, Uintah Stake.*

*Top—The Start of the Caravan, July 19.*

*Center—A part of the group at camp.*

*Bottom—A few of the first to reach the top of Mount Marsh, altitude 12,249 feet.*





*Photos by Fathers and Sons' Outing, Uintah Stake.*

*Top—Snow drift on the side of Mount Marsh, above the timber line.  
 Center—Mount Gilbert in the distance. A park near camp. "A day or two before their arrival, a hailstorm had killed all the horseflies and mosquitoes and freshened the grass, much to the joy of the animals."  
 Bottom—Mount Baldy in the distance.*

### Memorable Outing of the Boy Scouts of Phoenix

The Phoenix, Arizona, troops of the Boy Scouts of America enjoyed a rare treat last April when they were taken on a real Scout outing to Roosevelt, eighty miles from Phoenix, over the famous Apache Trail. For American boys filled with red blood and a love for the great out-of-doors there could be no finer trip in all our big country, and no boys could have enjoyed the outing more than they did, few of whom had ever before seen this great masterpiece in which unite both the work of God and the work of man.

It was good natured Joe Prochaska, the state game-warden who made the trip possible. He furnished the transportation, the ice-cream cones, all the ice cold lemonade the boys could drink, a plentiful supply of fishing tackle, the free use of all the motor boats and in fact, the boys are sure that Joe is one of the good princes of whom they read in their stories of olden times.

Scoutmaster LeRoi C. Snow had charge of the arrangements, program and discipline, and he says he never was out with a finer, cleaner or better lot of boys than these. Strict and prompt obedience to orders was given from the very time the boys left Phoenix; no swearing or bad language was heard; there was no quarreling or wrangling, no smoking or use of tobacco; no smutty or obscene stories were told. There were no accidents.

Scoutmasters Earl C. Reeves and F. J. Brady rendered very fine service and proved their love and understanding of scoutcraft. All six troops in Phoenix were represented by an average of about twelve boys each, or a total of 75. They were carried in two large trucks and two touring cars. Camp was made the first night at "Mormon" Flat where the Apache Trail first reaches Salt River. Here we pointed out McDowell, Salt, Black and Superstition mountains and some of the captivating Indian legends were told concerning these very interesting places. "Mormon" Flat is a very beautiful camp site and preparations are now being made for a big Fathers and Sons' and Scout outing at this place to be participated in by all the Scouts and fathers and sons of Maricopa stake, under the direction of the M. I. A.

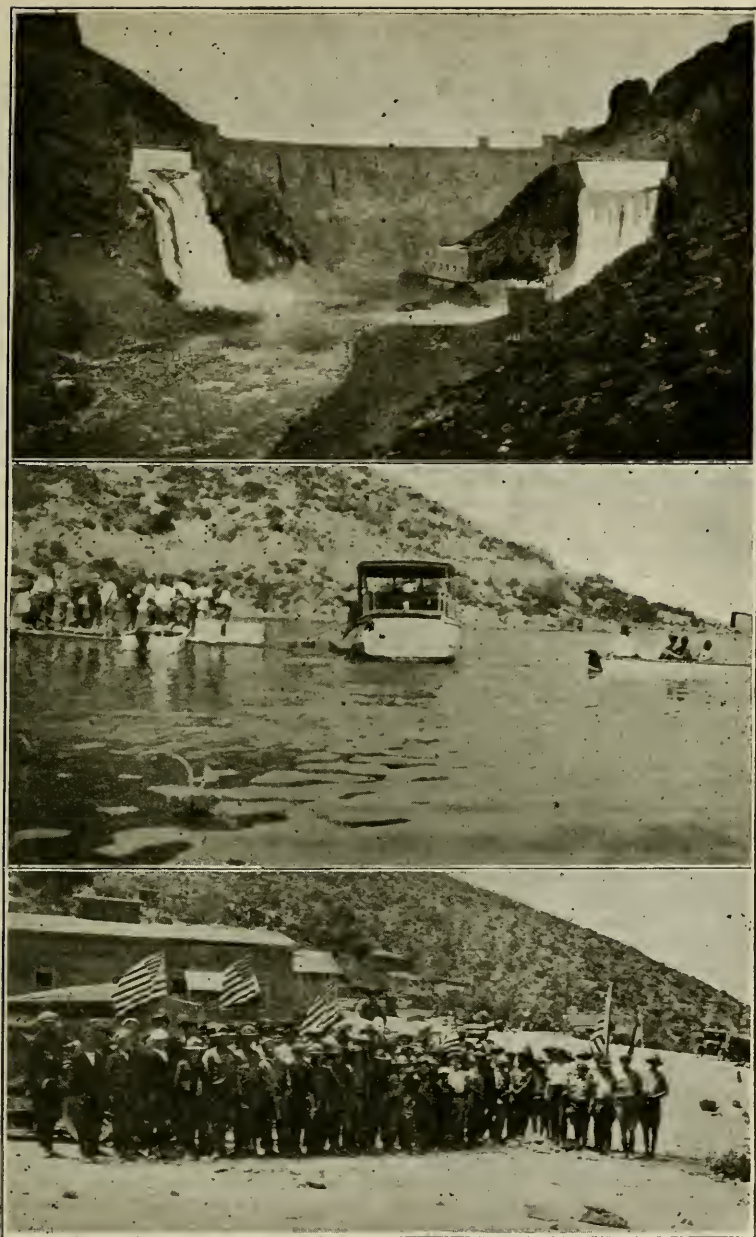
The trip was continued early the next morning passing over Tortilla Flat and winding along to Fish Creek with deep chasms and yawning gorges on every side through the rough mountain passes. At many places the boys simply gripped their seats, held on for dear life, took a deep breath and were speechless with the awfulness of the grandeur. Most of them were glad they were told that they must walk the three miles down the steep, narrow dug-way to the bottom of Fish Creek. This road was built by the government at a cost of over a million dollars, to transport material and supplies during the construction of the dam.

#### *Roosevelt in Sight*

It would have done the heart good of every father and mother in Phoenix to have heard the outburst of surprise and joy when that crowd of husky boys caught the first view of Roosevelt Dam with the two great rivers of water rushing over the spill-ways and leaping down 300 feet to the rocky bed below. It was a sight never to be forgotten. Each troop had its separate camp ground, and the boys separated into pairs in the troops, each two boys making their bed together and cooking their own meals.

#### *The Scouts Enjoy the Motor Boating*

After dinner the motor boats on the pond were made available. Every possible precaution against accident was taken and most of the after-



*Photos by LeRoi C. Snow.*

*Top: The Roosevelt Dam, Arizona.*

*Center: Scout company leaving lake wharf in motor boat.*

*Bottom: At Camp Roosevelt, Arizona.*



noon was spent in exciting, exploration trips to the islands and along the rugged, uneven shores up and down both the Tonto and Salt River. In their voyages of ten to twenty miles on this, one of the largest artificial lakes in the world, the boys imagined they might be real scouts, discovering new lands, fighting savages and wild animals and preparing the way for the peopling of new countries. They often tried to hide themselves in the boats and pointed out what they were sure were Apaches seeking their capture and they would then map out their plan of attack.

#### *Study the Flowers and Birds and Stars*

On one of the islands the boys gathered nearly a boat load of the most beautiful wild flowers ever gathered anywhere. Here they had quite a lesson in the study of wild plants and flowers. Much interest also was taken in the birds, although there were not many varieties here as they are not plentiful in the Salt River Valley. There were many blue herons, cormorants, rock wrens, groesbeaks, cliff swallows, American coots and a few western pee-wees, and Bullock orioles. The boys had no guns, flippers or sling shots. Their weapons were kodaks, field glasses and note books, and the trophies they brought home were kodak pictures, written lists of trees, flowers and plants, stars, rocks, birds and animals, and a better knowledge of nature and her handiwork and wild life.

#### *Gather Around Campfire*

One of the most enjoyable features of the entire trip was the evening program around the big campfire. Scoutmaster Snow was master of ceremonies and the program was made up of yells, talks, recitations, stories, etc., almost entirely by the boys themselves who displayed a great variety of excellent talent. The boys expressed their appreciation for the fine work done by Mr. Prochaska, who replied by explaining the Arizona game laws and appealing to the Scouts of the state to do their part in helping enforce them. There was a spontaneous response to his appeal and the boys pledged themselves to obey the game laws themselves and to try to get all their associates to do the same. Scoutmaster Snow gave a talk on the birds of Arizona and after leaving the campfire he pointed out the most conspicuous constellations, and told the boys some interesting things about the beautiful stars. He also brought the boys nearer, perhaps, than they had ever been before to the life of that great scout, Theodore Roosevelt, by telling them of being right here at the time of the dedication of the dam by President Roosevelt, and of some of the wonderful things he said and did. The boys cheered and yelled for Theodore Roosevelt, the great Scout.

#### *Sunday Morning Service on Shore of Lake*

Sunday morning a Sunday school service was held on the shore of beautiful Lake Roosevelt. With the great lake, calm and still as a sea of glass, the wonderful dam, the roaring of the two great waterfalls, it was not difficult to see God in nature and his inspiration and guidance in the handiwork of man. The true spirit and feeling of the boys made it a sacred and very impressive service. No one who experiences such moments as these were, can neglect the opportunity which the scout movement offers to make better men and better citizens of the boys.

#### *Home Again, Safe and Happy*

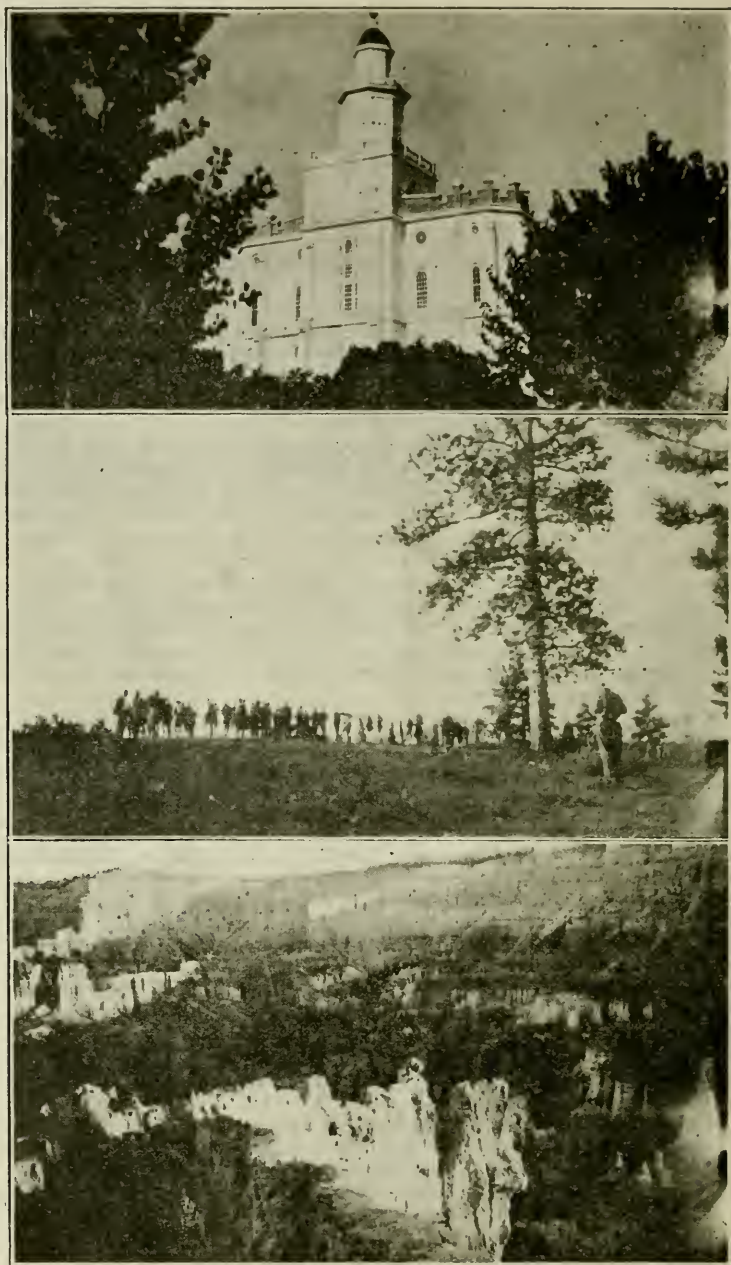
All the boys and all the cars arrived home safely without an accident or an unpleasant incident, to mar one of the happiest experiences in the

lives of these seventy-five Boy Scouts of Phoenix. Many of the people of Phoenix were interested in this outing. Governor Thomas E. Campbell wanted to know whether all preparations had been made for the comfort and pleasure of the boys, and said that if there was insufficient transportation he wanted to offer the use of his car. The scout leaders appreciate this interest and support of the splendid movement, the real spirit and purpose of which we want all to understand.

### Boy Scouts of America Caravan to Bryce and Zion Canyons

A few months ago the Scout officials of the Salt Lake Council conceived the idea of taking the Scouts on a trip to the southern part of the state, the route to include Bryce and Zion canyons. In addition to visiting these wonder places, it was thought such a trip at this time of the year (July 10-18) would provide the time and place for a close study of the state and its great outdoors under capable leaders and teachers, all of which form so great a part of practical Scouting. Arrangements were made with the Utah State Automobile Association to furnish automobiles with which to make the trip of some eight hundred miles. All the available space in the forty-five machines was soon taken by Scouts and Scout officials, and in preparation for the trip the caravan was organized under the direction of Datus E. Hammond, Field Executive, and July 10 to 18 selected as the dates. In order to impress upon the minds of the Scouts the history of the country to be visited, the unique scheme was adopted of representing the great Ute Indian Nation on a peace tour visiting the tribes through the south. Each official and all the Scouts were given an Indian name by which they were known during the trip, all under Chief Wahker and the following officers with Indian names as follows:

Campfire and program and ceremonies, D. E. Hammond, Tintic.  
 Sanitation and inspection, camp sites, Dr. Charles G. Plummer, Medicine man.  
 Camp regulation, order and rules, Dr. John H. Taylor, Shipoke.  
 Transportation, W. B. Jenkins, Po-ho-no-be; William Rishel, Koonants.  
 Camp physician and field lecturer, Dr. C. G. Plummer, Medicine Man; T. S. Green, Kanosh; T. A. Schonfeld, Wahbits; J. B. Matheson, Black Hawk; N. P. Nielsen, Hunkootoop.  
 Commissary, H. E. Henriques, Winnemucca; A. C. Jackson, Moshogup.  
 Advance Scout, A. Roy Heath, Pahgar.  
 Historian, H. C. Mortensen, Chickeny Shootem.  
 Chief Bugler, Charles Taylor, Ta-wai.  
 Chief Photographer, J. E. Bush, Peteetmeet.  
 Visitor, Dr. Geo. Wharton James, Sowoksoobet, from Pasadena, California.  
 Field lecturer, Dr. J. H. Paul, Portsorvic.  
 The war chief of Ute nation, John D. Giles, Wahker.  
 Tribal chief, Piute tribe, J. B. Matheson, Black Hawk.  
   Chief, Tentawat band, Doral Cutler, Natchez.  
   Chief, Tonquona band, B. C. Roberts, Panguitch.  
   Chief, Sam Pitch band, Geo. Adamson, Tabby.  
   Chief, Shegumps band, Frank Hampshire, Wandrodes.  
 Tribal chief, Pah Vant tribe, Tom S. Green, Kanosh.  
   Chief, Tavaputs band, Homer Christensen, Antero.  
   Chief, Yampa Ute band, Dolly Warren, Tabiona.  
   Chief, Uncompaghre band, Andrew A. Glad, Tabby.  
   Chief, Sowvarit band, Byron Haslam, Angewetimpi.  
 Tribal chief, Shivwitz tribe, H. B. Henriques, Winnemucca.



*Top: Manti Temple. Center: On the rim of the canyon.  
Bottom: Scene in Bryce Canyon.*



Chief, Copoto band, Warren Tyler, Mennonwoods.  
 Chief, Mauche band, Rulon Sperry, Shennagon.  
 Chief, Uintah band, Edward Lewis, San Pitch.  
 Chief, Taboquaschi band, Allen Wood, Pintutch.  
 Tribal chief, Timpanogas tribe, Avery N. Timms, Opocarry.  
 Chief, Goshuite band, Virgil Norton, Go Ship.  
 Chief, Torountougat band, Frank Matheson, Kone.  
 Chief, Turnwint band, J. E. Bush, Petneetneet.  
 Chief, Uncagaret band, Wm. J. Burt, Angetewats.  
 Moving picture operator, S. Y. Clawson.

The route in going was over the Grand Canyon highway to Bryce's canyon, passing through Provo, Fairview, Mount Pleasant, Manti, Gunnison, Salina, Richfield, Marysvale and Panguitch to Bryce's canyon, and continuing



*Sleeping in the open, on the way.*

through Cedar City, Toquerville, La Verkin to Zion National Park, returning by way of Zion Park highway from St. George, Parowan, Beaver, Fillmore, Nephi and Provo.

At each of these places the Scouts were enthusiastically received and royally entertained by Scouts and citizens, with music, speeches of welcome by leading citizens, and banquets. In fact, the whole caravan was given such a continuous ovation of cheering and waving by the people in every farm house, village and city, that it resembled the triumphal passage of a returning victorious army. At all the towns where stops were made, the Scouts were met by the city officials, Scouts and committees, and the evening campfire held in the public square was attended by large crowds where programs were given, including addresses of welcome by the mayor, response by members of the caravan, Scout demonstrations and stunts, sing-

ing, talks by field lecturers, and guests, and general handshaking and "get acquainted" periods indulged in. Camp services morning and evening included roll call, the Scout ceremonies of raising and lowering the flag, general traveling and camp instructions, sanitary and health inspections, lectures, and the chief points of interest to be passed through during the day explained.

The journey lasted nine days and covered over eight hundred miles, leaving Salt Lake City, Saturday, July 10, reaching Mt. Pleasant at night, a distance of 102 miles; July 11, Richfield, 72 miles; July 12, Bryce's Canyon, 106 miles; July 12, Cedar City, 85 miles; July 14, Zion National Park, 65 miles; July 15, St. George, 54 miles; July 16, Beaver, 109 miles; July 17, Nephi, 112 miles, and July 18, Salt Lake City, 89 miles.

This journey, perhaps the most pretentious ever undertaken by Boy Scouts, will live a lifetime in the minds of those fortunate enough to have taken it. The task of furnishing, equipping and maintaining the large number of automobiles necessary to transport approximately two hundred and fifty people, with bedding and provisions, over such difficult roads, almost



*The Scouts at Nephi.*

from one end of the state to the other, was indeed a huge one, but the Utah State Automobile Association performed it to the satisfaction of all. The commissary cared for by Scout officials at a very nominal cost, aided by the generous hospitality of the good people along the road, was all that could be expected, and finally the practical lessons learned by the Scouts, too varied and numerous to mention, such as the geography and geology of the wonderful valleys of the state, its resources, climate, acquaintance with many of its hospitable, progressive people, its indescribable nature wonders, and the inspiring lessons in practical education and good citizenship, given by such capable and experienced teachers as Dr. Chas. G. Plummer, Dr. J. H. Paul, Dr. Geo. Wharton James, a guest from California, Dr. John H. Taylor, John D. Giles, Field Executive Datus E. Hammond, Arthur Well- ing, and others, will add to a large chapter for good in the lives of the boys, result in the organization of more Scout troops, add to the glory of the Scout movement of the state by making its citizens more loyal and enthusiastic to its beauties and usefulness.—*H. C. Mortensen, Caravan Historian.*



*Dr. John H. Taylor, Field Secretary for the Y. M. M. I. A. and special Scout Commissioner for the national organization of Boy Scouts of America, to the right, and Tom S. Green, Scoutmaster of Troop 35, Emigration ward, Salt Lake City, Utah, left.*

Brother Green has been very successful in his Scout work, and has now been a Scoutmaster for three years, having practically held all of his boys together. He has four Eagle Scouts, which is the highest rank in Scouting that a Scout can attain. One of his boys, Reed Vetterli, was selected from among the Scouts of Salt Lake City to represent them at the Jamboree held in London, to which 350 Scouts from this country were chosen. Green is not only enthusiastic in this splendid work, but he has the true Scout spirit, and is just as much interested in seeing that his boys are up to the standard in all Church activities in the ward and stake, as in their Scout work.

### On Seely Mountain

Troop 1, M. I. A. Boy Scouts of Mount Pleasant, under Captain A. M. Nielsen and A. Ray Riley, spent five days recently in the mountains east of Mount Pleasant. Daniel Rasmussen of the stake presidency and Bishop H. C. Jacobs of the ward bishopric, and others, accompanied the Scouts. Several fathers visited their sons during the outing. Hyrum Christensen hauled the company's supplies without cost to the troop. On Hawk Flat, at the base of the Seely Mountain, the campsite was selected, and later named "Camp Heber J. Grant," it being established Monday, August 2, about 4 o'clock. A regular program of exercises was carried out every day, among them swimming, camp fire stories, and Scout exercises. On Tuesday morning, the company hiked to the top of East Seely Mountain, rehearsing at its summit the Scout promise and law. On the following day, Wednesday, a hike was made to the Larsen's mine, where, on the mine dump, the morning lesson was rehearsed. On Thursday everybody went fishing. Every afternoon swimming in the Cleveland reservoir was indulged in. During the trip twenty-five Scouts passed the Tenderfoot test, and a few passed their second-class examination. The return trip was made by Gooseberry





*Top: Camp Heber J. Grant. Center: The portal of the Larsen coal mine, Emery county. Bottom: The top of Seely Mountain; elevation nearly 10,000 feet. Adults in the rear, left to right: H. C. Jacobs, North ward; A. R. Riley, assistant scoutmaster; Daniel Rassmussen, of the stake presidency.*

and Cottonwood, and the company arrived home Friday at 5 p. m.. The scoutmasters are now planning a trip to Bryce canyon for 1921.

### The Timpanog's Climb

The final feature of the camping program of the Salt Lake Council, Boy Scouts of America, for the summer season was a four-day trip to Mount Timpanogas (Aug. 18-21), the camp being established at Community Flat in American Fork canyon, where the trail up the mountain begins. An army cook was engaged, and the best and abundant "eats" were served the boys at every meal. During the periods of rest, nature-lessons were given, and contests were carried on between the different groups of the camp, each of which carried the name of a wild mountain flower found in the vicinity of the camp. Several baseball contests were also engaged in by all members of the camp. On Friday evening all the party attended a dance given by the Bee-hive Girls at Mutual Dell, which everyone enjoyed, especially the splendid candy made and served by the girls.

There were three very interesting incidents of the trip. The first, the climb up Mount Timpanogas, was extremely exciting and unusual. The party started at six o'clock in the morning, and as they left camp were joined by the girls from Mutual Dell, who later left the party to take another trail up the mountain. As the Scouts climbed the steady grade of the trail, Prof. J. H. Paul, of the University of Utah, explained how to distinguish the different evergreen trees and flowers, and every member of the party of 52 can now tell the different evergreen trees found in our Rocky Mountains. At the flat, about half way up the mountain, they were greeted by a cold, misty cloud that hung like a blanket over the peaks and the spirits of the Scouts, and disclosed only a few feet of the trail, which, in any event, was not too distinct. The hike then became somewhat cold and dreary, and about noon the leader of the party discovered that they were lost. After eating a cold lunch in a very precarious position on the side of the mountain, they decided to turn back. They had hardly commenced the return when, as if by some magic power, the cloud lifted, and the Scouts had their breath taken away by the sudden and majestic view that Mount Timpanogas affords. From then on the party was a merry one, and the return hike to camp, via a slide down the glacier, was greatly enjoyed by everyone. The army supper that awaited the hungry Scouts soon disappeared.

The second interesting incident was the hunt for three lost Scouts who had turned back on the trail during the morning and had failed to reach camp. After supper three of the party started up the mountain in search of the missing Scouts. Two of the three climbed the mountain during the night with the aid of flash lights, a feat accomplished by probably no other man in the state, especially after making the gruelling hike during the day before. The party returned to camp after a vain search at 6:30 in the morning, after 26 hours of continual hiking over the trail. Two parties were then dispatched on the search, but their efforts were also in vain as the lost party returned to camp about 11:30, after having spent a peaceful night at a shepherd's camp. One of the searching parties returned to camp during the afternoon with no report, and the second returned the next morning to report that they, too, had been lost with no food or protection other than a fire and two chickens they were able to kill with rocks. From this incident, all the Scouts in the camp learned the necessity of keeping close observation of the trail and trail landmarks, so as to avoid such experiences.

The final episode of the trip was a climb to Hanson's cave in American

Fork canyon, a large natural cave about 200 yards long with many large rooms. Here the boys were given the opportunity to study the formation of stalactites and stalagmites and other interesting wonders of nature. Their thirst was quenched by a small lake in the rear of the cave, which, after the long, dusty climb up a 45-degree incline, was very welcome.

The party returned home in a truck without accident, and the return trip was enjoyed by everyone, during which Scouting and other songs were sung with gusto hardly credible to tired Scouts. Happy "good-nights" were called as the Scouts disbanded, and the boys hurried home with keen anticipation of a good night's rest in the soft bed that everybody fails to appreciate until they have slept a few nights on the hard ground.

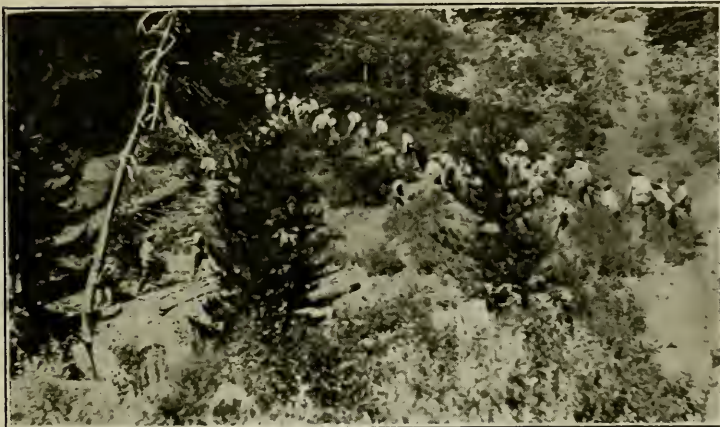
### Hiking and Flying Over the Uintah

The Wasatch stake had its first fathers and sons' outing on August 22 at Soap Stone, for which they left Heber at 5 o'clock in the morning of that day. They hiked to the head of the lakes on the Provo, making their camp in that vicinity. On the third the party of forty-eight people were led by Elijah Hicken on a tour of the lakes, and they found it a wonderful sight to see so many beautiful lakes hidden away in the pines, many of them covered by large water lilies. On the fourth the party hiked up the Bald Mountain, where, as they posed for a picture, they were thrilled by the noise of an airplane. Bert Costos, in a metal plane, came into view and passed directly over the mountain where they were standing at 11:05. The plane landed in Salt Lake City at 11:57, and was the first mail plane across the continent. Mr. Cottam and Mr. Harrison of Provo lectured on the plant and bird life and added greatly to the interest of the hike. Mr. Cottam took some of the most beautiful pictures that were ever taken of this wonderful country. The company reached home on Thursday, very tired and sore, but happy they made the trip. Charles DeGraff was camp director, Cardwell Klegg and Elijah Hicken guides, Walter Cottam and J. W. Harrison photographer and nature guide. Condensed from the *Wasatch Wave*, August 31.

### A Cassia, Idaho, Caravan in the Minidoka Forest

The Oakley Scout Caravan, under the leadership of Edward H. Hale, stake superintendent of Y. M. M. I. A., assisted by Charles S. Clark and Howard H. Price, Horace O. Hall and Rosel H. Hale, stake Scoutmaster, left Oakley for the Minidoka National Forest, on Monday morning, July 26. The Caravan and visitors included about 100 persons, 93 having signed the roll at the Tuesday evening assembly in the mountains. From the standpoint of good order, prompt work on the part of the Scouts, and enjoyment by the adults who accompanied them, the trip was a huge success. The Basin ward, Oakley first and second and fourth wards, had troops in the company. Camp was well kept and received the approval of R. D. Carver, forest supervisor, and others of the forest service who were frequent visitors at the camp, and who gave much valuable information with regard to the forest service and the opportunity of the Boy Scouts to assist in preventing forest fires in the hills of the rocky mountains. Dr. J. H. Paul of the University of Utah accompanied the Caravan as nature-guide for the expedition, and gave general instructions. In hikes that followed, during the time the boys were there, they learned of the evergreen, shrubs, wild flowers, and poisonous and medical plants of the mountain region. Birds were also discussed by Dr. Paul and many of their names were learned by the Scouts. Thirty species were noted within a mile of the camp, among them the Mountain song sparrow, a number





*Top: "Up the mountain trail." Center: "A rest en route."  
Bottom: "In the pines," Cassia stake, Idaho.*

of Arkansas game-birds, and many other varieties which many had not noticed before. The district around Oakley appears to be a bird paradise and will so become if the English sparrow is kept down to a minimum. The rocks and soil were also studied and the value of a forest to the nation was repeatedly brought to the attention of the interested hikers. The parents who accompanied were as interested as the Scouts. During the evening there were quartet singing and contest singing; stories, jokes and advice, and talks by Dr. Paul on the beauties of our Rocky Mountain homes, were interesting features. The Caravan returned home Wednesday night, delighted with the trip and with the opportunity of being out with their sons and fathers. On Thursday afternoon the Beehive girls under the leadership of Mrs. Maurine Bowers, with her assistant, Mrs. Maude Clark, were organized for a trip to George H. Severe's farm home where Prof. Paul pointed out to them the bird life and plants of the neighborhood. Fifty persons took part in the outing.

---

### In Strawberry Valley

The fathers and sons' outing of Spanish Fork was taken to Strawberry valley, July 27-29 with J. A. Brockbank secretary of the outing. At Sunshade grove, a clean, level, grassy spot about one-half mile south of the dike, near a beautiful spring, camp was made, where a large circle was made of the thirty automobiles filled with fathers and sons. Hikes were made to the surrounding scenery, and at the spillway over the great dam boating and fishing were indulged in. Representatives were present from all the wards in the Nebo stake but three, there being 47 fathers and 103 sons. The exercises during the outing consisted of singing, speech-making, stories, jokes, games, ball games, races and other exercises in which both the sons and fathers took part under the direction of Scoutmaster Glen Smith and others chosen for the purpose. Bonfires were kept burning every evening, at which the crowd gathered and sang songs and told stories.

The route home was around the east side of the lake through Daniels canyon to Heber. Prayers were offered every morning and on retiring at night. The outing was one of the most interesting incidents in the lives of the boys and their fathers.

---

### Ogden Fathers and Sons in South Fork

The fathers and sons' outing of the Ogden stake took place in the South Fork canyon on July 26-28. Two hundred thirty-two people took part in this outing, seventy fathers and the remainder young men and boys. Besides, one hundred visitors came to spend one afternoon and evening with the company. A program, practically in accordance with the suggestions of the General Board, was carried out during the three days. There was not a grouchy expression, and Supt. Ernest R. McKay said that he only heard one profane expression. Tobacco in no shape or form was used by anyone. Everyone joined in the sports, from baseball to swimming. The stake president, several high councilmen, seven bishops, and a number of their counselors, and one patriarch, were with the company. All said they had never had a better time in all their lives. The only fault was that the time was too short, and one bishop assured the superintendent that next year at least 300 would attend from his ward alone. Superintendent Ernest R. McKay says, "The fathers and sons' outing should be made an annual affair. The menu and ration cards, the suggested program, and helpful hints sent out by the General Board, we appreciate very much. They were a big help in putting over the program in good shape. The mutual work is growing in this stake, and we hope to do a great deal this year."

## M. I. A. Rally, of Oneida Stake

A Mutual Improvement rally of the Oneida stake was held at Clifton, Wednesday, August 18. A fine program was rendered, Prest. Taylor Nelson being the principal speaker. Games were played followed by a grand barbecue for which a prime young steer was cooked for the occasion. The Franklin County *Citizen* says, "Judging by the acquired appetites, there 'wus nun o' that eritter left' when the fraecas was over." The Mink Creek quartet gave some excellent singing, which was greatly appreciated by those present. The proceedings took place on the campus at Clifton where a huge bonfire was built. After the feast and program, a grand ball was given in the pavilion.

## Fathers and Sons' Outing, Cache and Logan Stakes

About fourteen miles from Logan City and about two miles up the right-hand fork of Logan canyon is located the camp site recently selected as a permanent Boy Scout camp of the Cache and Logan stakes. This stretch of canyon, about two miles in length, is unrivaled in the United States as a camp for boys. It has the necessary isolation for Scout discipline, and is easily accessible to Logan City and environs. It has wonderful scenic beauty, as well as advantages for camp sanitation and Scout work. Pure, cold spring water running down Cowley canyon, can be used to supply water to the permanent buildings and river water may be diverted for beautifying the grounds and for supplying water for swimming pools. Magnificent assembly grounds and sites for tent pitching are everywhere available. Plants, birds, and animals of numerous varieties and species abound. Parking and assembly space is available for 2000 or more people. On this beautiful spot was held, August 13, 14 and 15, the first Fathers and Sons' outing of Cache and Logan stakes. It was an event long to be remembered by the two hundred and fifty fathers and sons who attended the camp during the three days. From the moment the whistle blew calling the first assembly and camp fire council, till the striking of the last tent on Saturday night something interesting, pleasant and helpful to fathers and sons was taking place. The outing had the unqualified support of the stake presidencies of both stakes, as evidenced by the fact that they constituted the general committee. Presidents J. E. Cardon and G. W. Lindquist of the Cache stake, and Presidents O. H. Budge and Joseph Quinney of the Logan stake visited the camp, and the other members of the presidency would have attended if they had been at home. The arrangements and general organization of the outing was in charge of the presidency of the Mutuals in the two stakes, of which George B. Hendricks, B. L. Richards, Melvin C. Harris, Melvin C. Merrill, N. A. Petersen and Lyle Allred are the members.

Boy Scout Executive, Bishop J. Karl Wood was camp director and disciplinarian. Drs. R. O. Porter and J. W. Hayward were camp physicians, Dr. W. E. Carroll, sanitary officer, and Prof. Calvin Fletcher, song leader. Many bishops, high priests and high councilmen, as well as many other prominent citizens were present.

Hebron Hallett, a civil war veteran, seventy-six years of age, who moved about by means of crutches, was as young in spirit as any one, and George B. Hendricks, Jr., a youth six years of age, helped to connect the life and hope of the newest generation with that of the old. If there is any way of "binding the hearts of the fathers to those of the children," a fathers and sons' outing of this kind would seem to be the way. When the camp site is surveyed and planned by competent landscape architects, active work of building it up will begin. More than \$3,000 have already been collected by Supt. Le Grande Humphreys and his board of the old Cache stake Mutuals, for this purpose. The day will unquestionably come when the camp site will be made sacred by its contribution to the manhood of the youth of Zion.—*Geo. B. Hendricks.*



# A Summer's Outing and What Came of It

A Story for Boys, with Some Observations Which May be of Interest to Men

By *Hon. Anthony W. Ivins*

## Chapter V

"Check that is tanned to the wind of the north,  
Limbs that are eager and strong to go forth,  
Strength of the forests and health of the plains,  
Yearly to hark to the listening oaks—  
These are the splendors the hunter invokes."

The morning was beautiful; the sun rose warm and radiant; there was not a cloud in the sky. The mocking birds sang as they flew to and fro, carrying food to their young. The trout took the fly as they had never done before.

As they fished down the stream, the friends disturbed a wild turkey hen, and her brood which were scratching on the river bottom, and they went scurrying up the mountain side,



*Wild Turkeys at Close Range*

and took refuge in the rocks. A little farther on a flock of parrots flew from where they were feeding on the cones, in the top of a pine tree, and were away with a great chattering and flapping of wings. A doe and two fawns ran out from the willows, and stopping on the mountain side looked back, their great hazel eyes staring in wonder at the intruders.

As the day advanced the heat became oppressive. The trout ceased to bite, the birds to sing. The cattle left the river bottom and hastily trailed off into the side canyons. A flock of crows passed silently overhead and took refuge under a projecting cliff on the mountain side. All nature had suddenly become hushed and oppressed.

"What does it all mean?" asked Frank.

"It is the calm which precedes the summer storm," replied George. "We must hurry back to camp and prepare for it. See, there is the proof of what I say!"

As they turned back toward camp, clouds were rolling up from behind the ridges to the south, like great piles of popcorn, and a breeze was blowing from that direction.

When they reached camp the horses were already there, backed up on the windward side of a grove of trees. They were hastily tied, and blankets thrown on them. The dogs whined



From a drawing by Jack Sears:  
*The Storm*

and crept into the tent. The male mocking bird flew from his perch on the juniper tree and took refuge under a shelving rock near by. There was hardly time to collect the camp equipage, put it in the tent, and securely tie the door, when the storm broke in all its fury. The wind had increased to a gale, the clouds were black and ominous; the lightning flashed, the thunder rolled; rain came down in torrents; great hailstones fell, beating down the grass and flowers, and tearing the tender branches from the trees; a shaft of lightning struck the giant dead pine across the creek and tore it into a thousand pieces, scattering them all around the tent, and leaving the trunk, which was strongly impregnated with pitch, burning brightly as the storm raged.

The creek, which a few moments before had been a clear mountain stream, was a raging torrent. Trees, torn up by the roots, floated past, and great boulders, loosened from the mountain sides by the rivulets which flowed everywhere came rolling down into the canyon, with a sound like thunder.

Fortunately the storm was of short duration. It passed as unexpectedly as it had come. The clouds rolled away, the sun came out and looked complacently down upon the havoc wrought as if it had been an uneventful autumn day.

As the two friends stepped out into the sunshine the mocking bird flew from his shelter under the projecting rock and hopped among the branches of the juniper tree, uttering notes of alarm. The men approached the tree, and George carefully drew back the branches. There, upon the nest, was the mother bird—dead! True to the instinct of all flesh, she had protected her young while the storm beat out her life. The little birds were safe. They took the tiny body and, digging a grave near where Fleete rested, carefully buried it. The friends then returned sorrowfully to the camp to discuss this last tragedy of the woods, so much like the sorrows which come to human kind.

On several occasions, as they fished down the creek, deer had been seen on the mountain slopes, feeding, or, startled from their beds in the willows, had dashed away as the men approached.

Frank had waited impatiently for the promised hunt and was up early on the morning when it had been arranged to take it.

The horses were saddled, cartridge belts and hunting knives buckled on, the dogs unchained, and, mounting, they started down the canyon.

"We will kill a buck today," said George. "There are plenty of deer; it will not be necessary to shoot at a doe or fawn should we see one."

His companion urged that the chance of failure was too great if one confined his shooting to buck alone; besides, he had





*"As they passed through the thicket, two deer came out."*

never killed a deer, and was not inclined to discriminate.

Trees grew along the river bottom. The ground was soft and covered with grass, and the feet of the horses made scarcely a sound. As they passed through a thicket two deer came out

into an open space below and walked directly toward them. "It is a doe and fawn," whispered George, "watch them." The deer came on, stopping occasionally to crop the tender grass which grew along the shore of the stream. They were conscious of danger, but could not tell where it was. They sniffed the air, stamped their front feet, listened, with their long ears erect and necks extended, but continued to come on until they were only a few yards from where the men sat on their horses, when one of the horses shook his head, the bridle rattled, and away they went up the mountain side, where they stopped and looked back at the men below. It was a splendid chance for a shot, and Frank wanted to take it, but his companion restrained him.

"We shall find others, soon," he said; "besides, it would seem cruel to shoot them under such circumstances. I have never known a deer to approach so near a man before. You will observe that there is a breeze blowing up the canyon; were it not for this, they would have smelled us and gone before we had even seen them. The nose of the deer is exceedingly sensitive. He usually scents an enemy before he sees him."

They climbed out from the canyon and started up a long ridge which terminated in the highest peaks in the neighborhood.

As they neared the summit, off to the right, on the side of another ridge, a deer arose from the grass and stood looking at them.

"What a beauty," said Frank, as he hurriedly dismounted and raised his gun to fire.

"Remember," remonstrated his companion, "no does today; she is a beauty, but we must not shoot her."

"But," urged Frank, "the day is far advanced and we are not likely to get another such chance. I do not want to return without a deer. Let me try her."

As he spoke, just below the doe, and a little to the right, another deer got up from the grass. His great horns appeared, and then his entire body, as he stood broadside, looking across the canyon.

"Now you can shoot," said George. "Hold behind the shoulder and be steady."

The rifle cracked, and both deer bounded off up the mountain.

"As usual, you shot too high," said George. "Go on, you can get in several shots before he reaches the top of the ridge."

Bang! bang! bang! went the Winchester, but the deer did not stop.

"Do not hurry," said George. "Wait until he reaches the top of the ridge. He will stop a moment before passing out of sight to see what it is all about."

With rifle raised, Frank waited. When the deer reached

the top of the ridge he stopped, broadside on, and looked back. Frank fired, the deer lurched forward and disappeared, the doe bounded over the ridge.

"A splendid shot," said George. "He was fully three hundred yards away."

"But he has gone," said Frank. "I missed him again."

"No, you hit him, and hit him hard. He will not go far," said George.

They found him near where he had stood, a magnificent specimen of his kind. The deer was dressed, tied behind one of the saddles, and the men rode on.

The following day was Sunday, and the friends had planned to visit the people at the settlement. George knew that a fat deer was always a welcome present, so the hunt was continued. There was no danger that the larder would be overstocked.

They were nearly back to camp, and the sun was just setting when they saw a lone deer feeding upon the mountain side to their right. It was a long shot, but at the crack of George's rifle he came down and was carried on to camp.

Both men and horses were tired when camp was reached, and after supper, which consisted of deer's liver and bacon, fried trout, potatoes, a little cheese placed on a tin plate and fried over the coals, with canned peaches and cream for dessert, they retired early to bed.

It was the first Sunday in October, and the last the friends would spend together in the mountains.

Through the devoted care of the male bird the young mocking birds were grown. They hopped among the branches of the juniper, and tried their wings by short flights from tree to tree. Silently the old bird looked on. He had fed them by day, and kept them warm at night, but there had been no more singing; he had done his duty with a heavy heart, and would soon lead his brood away to their winter home in the south, where he would perhaps find another mate to take the place of her who had given her life that his offspring might live. As the friends sat silently contemplating the movements of the birds, Frank said: "How alike we are. The joys and sorrows and tragedies of life come to the wild things of the woods as they do to us. How much they sense and suffer by them, who can tell!"

The drive to the settlement, past the fields of harvested hay and grain, was delightful. As they entered the town and saw troops of children, in their plain but neat attire, hurrying toward the meetinghouse, Frank Anderson thought of his own childhood, how solicitous his mother had been, when Sunday came, that he should attend Sunday school, and how she tried to impress him with the truth of the things taught there.

As the two friends drove up to the building where the



people were congregating, the children crowded around George, delighted to see and greet him, as were the older people who were present.

An old couple from Scandinavia were particularly pleased to meet Frank. They had known his parents, in fact his father



*Young Mocking Bird*  
"‘Mamma,’ she called  
in vain, for the mother  
who would never come."

had been the means of bringing them into the Church, and the pleasure they manifested at meeting his son was delightful in its earnestness and simplicity.

The interval between Sunday school and Sacrament meeting was spent at the home of this old couple, after which all returned to the Church.

The afternoon service was simple, but impressive. The Sacrament was administered, the entire congregation partaking. Fellowship was universal in the settlement. Brief remarks were made by many of those present, both men and women, each of whom bore testimony to the truth of the doctrines of the gospel and the divinity of the mission of the youthful prophet who had been instrumental in its re-establishment.

Frank Anderson was an interested listener, and when the old Scandinavian arose and bore testimony to the sterling qualities of his parents, and recounted the circumstances under which they were converted to the truth, and their devotion to it, he was visibly affected.

The services were about to close. There was a pause, a few moments of unoccupied time, the stillness was oppressive when Frank Anderson arose and began to speak.

He referred to his parents with deep emotion, how they had taught him, when a boy, the doctrines of the gospel and he had believed. As he grew older, close application to business, constant contact with men, many of them not over-scrupulous in their business methods, had almost destroyed his faith; he had sought pleasure in the cities among men of like tastes, until he had become an unbeliever. Then came this trip to the mountains, to a new world, to meet new people, to be in an environment which he had never dreamed existed. He had gone into many churches, had visited the cathedrals of the old world, had hoped to find there the fraternal love and fellowship which he felt should exist among people professing faith in Christ, but had never found it, until he met these simple people of the mountains. Never had he felt near to the Lord until that night at the saw mill.

Every day since, his faith and hope had increased. The grandeur of the mountains, the beauty of the flowers, the streams of pure water, the terrible grandeur of the storm, the tragedy of the dog and the mocking bird—in it all he had seen the majesty and glory of the Creator, and his heart had been turned to him. He had often looked at the mountains from afar, but had conceived nothing of their beauty and mystery. It was so with the gospel; he knew now that its blessings had always been within his reach, that the Lord is in temples built with hands, as he is here in the wilds, in the solitude, under the stars, but it had required their experience to awaken the latent spark of faith which was in his heart. Here, in the solitude, for the first time since he had been a man, he had humbled himself before the Lord, and his prayer had been heard and answered. He knew that his Redeemer lived. As he had found a new world here in the mountains, so had he found in the gospel a world which he had never dreamed existed; henceforth his first duty should be to the Lord and his work.

As he closed, tears filled his eyes as they did the eyes of many in the congregation.

The last night to be spent in the canyon had come. Until a late hour the friends discussed the incidents of the outing, and when bedtime came, knelt together, for the first time, in thanksgiving to the Lord for his mercies.

*(The End)*

# Traditions and Legends of the Polynesians

---

*By Wm. M. Waddoups, Secretary of the Hawaiian Mission.*

---

Judge Fornander, Messrs. Alexander, Dibble, Ellis, and others, who have spent much time in collecting Hawaiian tradition and folk lore, have brought together much that is interesting and of vast importance in establishing the paternity and origin of the Polynesian family, located upon widely separated islands in the Pacific Ocean. While widely separated and scattered, yet they are so homogeneous in physical characteristics, language, tradition, and customs as to leave no doubt in the mind of the investigator that they are one people, with a common origin, and yet that origin has not been satisfactorily established. Upon this matter Judge Fornander has this to say in the opening paragraph of the first volume of his excellent work, *The Polynesian Race*: "North and South America, Malays, Papuans, Chinese and Japanese, and even the lost tribes of Israel, have all at different times and by different writers, been charged with the paternity of this family, and made responsible for its origin and appearance in the Pacific Ocean."

The purpose of this brief article is to point out the wonderful and astonishing similarity between the traditions, customs, religious practice and ceremonies of the Polynesian race, and the teachings of the Hebrew scripture known as the Bible. The reader may draw a conclusion as to where and to what people these traditions, customs and practices rightfully belong.

Much of the tradition and folk-lore of the Hawaiian people may be found, with slight variations, among the New Zealanders (Maoris), Samoans, Tahitians, Marquesans, Tongans and Paumotu islanders.

These traditions were had among the Hawaiians many generations before these islands were discovered, and long before the Bible was introduced among them by Christian missionaries. It is now difficult to find a Hawaiian, of the present generation, who knows the folk lore and traditions of the Hawaiians before the days of King Kamehameha.

The Hawaiians recognized three supreme gods, Kane, Ku and Lono. These three form a triad known as Ku-Kaua-Kahi, a fundamental supreme governing unity. These gods existed in number. Next they created the sun, moon, and stars; then



expressed it, "*Mai ka po mai.*" They created the heavens, three in number. Next they created the sun, moon, and stars; then a hosts of angels or spirits were formed. Last they created man in the image and likeness of Kane. The body of the first man was made of red earth, *lepo ula*, and spittle from the mouth of Kane. The head was made from white clay collected by Lono from the four quarters of the earth. After the man was formed the three gods breathed into his nostrils and commanded him to arise, and he became a living man. After the man was created a woman was formed from one of the ribs of the man. This first man and woman are known by different names in different chants and traditions, but the most commonly known and accepted are for the man, Kumuhonua, and for the woman, Kealokuhonua.

This primordial couple were placed in a home of which the Hawaiians speak in glowing terms. It was called by various names, such as Kaluna-i-hau-ola (Kalana with the life-giving dew); or Aina-wai-akua-a-Kane (The land of the divine water of Kane). It was known as a sacred place, and a man must be righteous in order to dwell therein. Among the adornments of the Polynesian paradise, were two trees, the Ulu kapu a Kane, the forbidden breadfruit of Kane, and the Ohia hemolele, the sacred apple. It was said among the ancient Kahuna or priests of Hawaii, that the eating of the forbidden breadfruit of Kane, brought sorrow, trouble and death to Kumuhonua and Kealokuhonua, the first man and woman. The tradition further says that the gods made spirits from the spittle of their mouths, to be their ministering servants. A number of these spirits rebelled because they were not allowed to drink awa. (Awa was used in sacrificial worship in olden times. It is a plant from the roots of which a drink is made which intoxicates if taken very freely.) The god Kane, however, was victor in the struggle which followed this rebellion, and these rebellious spirits were cast down into darkness (*ilalo loa i ka po*). The chief spirit or leader of these seditious spirits is called variously, Milu, Kanaloa, Po, Kupu ino, etc.

Another tradition says that after the gods Kane, Ku and Lono had created man and breathed into him the spirit of life, that Kanaloa also made a man, but when his clay model was completed and he commanded him to live, he failed to arise and live. This angered Kanaloa and he swore to cause the death of the man whom the gods had created. The ancient Hawaiians looked upon Kanaloa as the prince of evil, the origin of death, a disobedient spirit, and that he was severely punished by the supreme god Kane. The tradition further says that the first man and woman had two sons, the first Laka and the second Ahu, that Laka was a bad man and killed his brother Ahu.

There are three Hawaiian genealogies from the first man Kumuhonua to Nuu or Kahinalii. The first counts thirteen generations, the second gives fourteen generations, and the third counts only twelve. (The line of Seth from Adam counts ten generations to Noah.) It is said in this tradition that it was in the days of Nuu that a great flood (known as *Ke kai a ka hinailii*) came upon the earth, and that Nuu, his wife Lilinoe and his three sons, with their wives, were saved in a large vessel called in their chant, *He waa halau alli o ka Moku*. After the flood subsided they found themselves upon the top of Mauna Kea (the thirteen thousand foot peak on the island of Hawaii). It is said that after Nuu went out from the ship he took a pig, coconuts and awa and offered sacrifice to the god Kane. As he looked into the sky he saw the moon, and thinking it to be Kane he worshiped it. Kane is then said to have descended on the rainbow and reproved him, but owing to the mistake he had made he was forgiven, and Kane left the rainbow in the heavens as a token of his forgiveness.

Ten generations from Nuu, according to this genealogy, there arose another great Kahuna or priest, called among other names, Kane-hoa-lani. It is said that he introduced circumcision among his people. He is said to have left the land of his nativity and traveled to a land far to the south. This Lua-Nuu had two wives. To him and his slave wife was born a son, Ahu; and to his wife Mee-hewa was born Kalani-menehune. His grandson, Kini-lau-a-mano, was the traditional father of twelve sons from whom sprang the Menehune people, who are said in this tradition to be the progenitors of the Polynesian family.

We also find in Hawaiian folk lore a tradition closely resembling the story of Joseph who was sold into Egypt. It runs thus: Waiku had ten sons and one daughter. Waikelenuiaiku one of the sons, was much beloved by Waiku, but hated by his brethren. Owing to their hatred they cast him into a pit belonging to Holonaeole. His oldest brother gave strict charge to Holonaeole to take good care of Waikelenuiaiku. He is said to have escaped from the pit and fled to a country under the rule of King Kamohoalii. He was thrown into a pit underground where were confined other prisoners. Four of these fellow prisoners dreamed dreams, one dreamed that he saw a ripe ohia (native apple), and his spirit ate it; the second dreamed that he saw and ate a ripe banana; while the third dreamed that he saw a pig, killed, dressed and ate it, and the fourth dreamer pressed awa juice from the awa plant and drank it. The interpretation given to the first, second and third dreamers were that they should die. The awa dreamer, however, was told that he should be released from the pit and restored to service in the house of the king. As was predicted, the

three dreamers who saw the ohia, the banana, and the pig, were killed, but the fourth was liberated. He subsequently told the king of the wonderful powers of Waikele-uaiku, and he was released from prison and placed in the service of the king. He afterwards became one of the principal chiefs in the kingdom.

Another tradition closely resembling the story of the deliverance of Israel through Moses, is found in the legend of Kēalii-waha-nui. He was the king of the land called Honua-ilalo. He oppressed the Menehune people, the traditional forefathers of the Polynesian family. The god Kane sent Kane-apua and Kanaloa, his older brother, to deliver them from the land of oppression. They were led to the land called Ka aina momona a Kane (The rich land of Kane). They were here instructed to observe four kapu days, or holy days, in remembrance of their miraculous deliverance. They then gave to Kane goats and swine.

Another legend is told of one Hiiaka, who went to the island of Kauai (a principal island of the Hawaiian group) to recover and restore to life the body of Lohiau, who was said to be the lover of her sister Pele, the goddess of the volcano. The body had been concealed in a cave on the summit of Kalalau Mountain. Upon arriving at the foot of the mountain she discovered that night was close approaching. She prayed to Kane to keep the sun stationary until she had accomplished her mission. She ascended to the cave, vanquished the guards, and recovered the body. A similar story of lengthening the day until a certain work was accomplished is also told concerning Maui-a-kalana, an ancient chief of great power.

A legend is also found concerning an Oahu prophet called Na-ula-a-Maihea, who left Oahu on an important mission to Kauai. His canoe was upset, he was swallowed by a whale, and afterwards thrown up on the beach near Wailua, Kauai.

You will note that in none of these traditions do we have anything seeming to point to important events in the Christian era. So far as I can learn there is nothing in Polynesian mythology and traditional folk lore that in any way points to the important events recorded in the New Testament. I have learned that there was a common belief among some of the Polynesians that one of the governing gods visited them and left a promise that he would visit them again, and that they should be watchful and prepared for his second coming. The Hawaiians speak of this god as Lono. When Captain Cook discovered these islands, in 1778, the natives at once deified him and gave him the name Lono, saying that their god Lono had returned again as he had promised.

If, as Judge Fornander maintains, the Polynesian peoples have received their traditional knowledge of Biblical characters



and events as follows, "That during the time of the Spanish galleon trade, in the sixteenth and seventeenth centuries, between the Spanish main and Manila, some shipwrecked people, Spanish and Portuguese, had obtained sufficient influence to introduce these scraps of Bible history into the legendary lore of this people," it is strange at least that not a single mention is made in the legends of the people of the all-important and crowning event of the New Testament, the birth and crucifixion of our Savior Jesus Christ.

If, however, the theory of the origin of the Polynesians, as believed by the Latter-day Saints, be accepted, then the total absence of legendary knowledge among them, concerning the chief characters and events of the New Testament is easily explained. Hagoth and his company, from whom we believe the Polynesian islanders originate, sailed from the northern part of South America some fifty-four years before the birth of Jesus Christ. They would, therefore, of course, bring nothing with them concerning the ministry of Christ, and the travels and labors of his disciples. They were, however, fully conversant with the chief events and characters of much of the Old Testament, perhaps all that which precedes the year 600 B. C., or the time when Lehi left Jerusalem under divine command.

*Honolulu, T. H.*

---

## I Know Not

---

I know not who I am, nor when  
My life began to be;  
But this I know,  
Where'er I go  
I am and shall be free.

I know not who I am, nor how  
My eyes were made to see;  
But this I know,  
Where'er I go  
I'll live eternally.

I know not how the universe  
And Father came to be;  
But this I know,  
Where'er I go  
My God will go with me.

I know not when nor how nor where  
That I shall have to die;  
But this I know,  
When I shall go  
My Savior will be nigh.

*Provo, Utah.*

*Alfred Osmond.*

# A New Consciousness

*By Dr. Joseph M. Tanner*

Among millions of the human family there is an awakening of a new consciousness, a consciousness of power, which has given rise to the demands of labor and which is gradually molding the conduct of the rulers of the world.

In our own country labor is conscious that it may make demands upon capital, and it is gaining more and more the power to enforce its demands. The awakening of this consciousness to new power may be for good or evil purpose. There is good in it; there is freedom in it; there is justice in it; but there is also danger in it! This consciousness of power becomes dangerous just as it becomes selfish, unreasonable, or autocratic. The danger of this conscious power is doubly dangerous because when arbitrarily exercised, it may starve to death men, women and children in the populous centers of our republic, by stopping the wheels of railroads. It may bring untold calamity, by cutting off the supply of coal in the homes where comfort depends upon it. It may also shut down the wheels of commerce and throw hundreds of thousands of disinterested employes out of labor. This new conscious power is a power over life and death. May we trust those who have it to exercise it wisely and humanely?

The trouble with this newly discovered power is found in the fact that, in many instances, it is in the hands of ignorant foreigners, who are more the creatures of their impulses than of their reason. They need education and refinement of the mind and of the heart, that they may take a broader outlook upon life. Such classes are dangerous because they have been among the down-trodden in the land of their birth. They have suffered injustice. They have undergone hardships, such as cold and hunger. They come here, therefore, to our country, with feelings of retaliation, but they are lacking in that discrimination which should teach them that retaliation in this free and generous republic for injustice done in Europe should have no place.

In European countries where men have been forced into armies against their will, where soldiers have suffered so much in the late great war, soldiers have come to a knowledge of their conscious powers and to a knowledge of the dependence which the leaders have upon them. They are refusing now to fight,

and the large labor element in England has declared that it will not make munitions of war, and that it will not labor in the transportation of supplies to Poland for the purpose of fighting the Bolsheviks.

It may be asked if the laborers of England really sympathize with the Bolsheviks or believe in their doctrine. Their sympathy with the Bolsheviks does not grow out of a belief in their doctrine. The laborers believe that they and the Bolsheviks have a common enemy.

Class antagonisms were never so sharply drawn and so deadly as at the present time. As a people we are not outside the dangers of these classifications. We, too, may become conscious of the power of labor; but, above all, we should be conscious of our divine obligations and never misuse the powers that God has put within our keeping, unfairly or unjustly against any of our fellowmen.

---

## Value of Membership in the Genealogical Society

*By M. Dalebout*

---

I can scarcely reconcile the requirements of the gospel of Jesus Christ in the light of reason and justice except through the doctrine of salvation for the dead.

Four years ago I took a life membership in the Genealogical Society, not because I expected to gain any information from Holland, where I came from, but for the benefit of the society.

During the last twenty years I have been working in order to obtain the records of my ancestors. My two brothers and myself, while on missions in Holland, visited many places, to find the required information and spent money and time with only partly good results. Now, on April 7, after having attended a meeting and listened to the request and desire of Elder Joseph Fielding Smith, I became impressed to visit the library of the genealogical society. In the Holland part of the institution I found records in the Dutch language giving to me the explanation I needed, as to how to find records. I had sought at the places where my forefathers had been born and died, but could not obtain the desired information. But, now, here in Salt Lake City, seven thousand miles away from the places where they lived, I found the keys; names of the volumes, and the places where the record could be obtained.

I am thankful to the Lord for his goodness, for the restoration of the gospel, for this goodly land, for all his revelations and offers pertaining to and for the salvation of the living and the dead.

*Ogden, Utah*



## My Baby

[The author of these tender verses is the son of Elder Orson F. Whitney of the Council of the Twelve. A native son of Salt Lake City, he resided here until recently, connected with the Publicity Department of the Utah-Idaho Sugar Company, whose organ *The Cossette*, he founded and edited. He left this employ to engage with the Lubrite Oil Refining Company, of St. Louis. Immediately on his arrival there he was chosen to preside over the local branch of the Y. M. M. I. A., in which capacity he now serves.—*Editors.*]

Tell me, my little one, tell me,  
Since you've come to our earthly shore,  
What are the wondrous tales you bring  
From the Land of the Herebefore?  
From which bright world came you hither?  
What is your message to me?  
As a wee little helpless creature,  
Just what might your mission be?  
Our scholars and poets and sages  
Can teach you what men have learned here,  
But your own little mind holds the secret  
Of that mystical former sphere.  
You are silent—you seem to marvel.  
Are you fearful? And yet so wise!  
Or did the great Power who sent you  
Seal your lips when he opened your eyes?  
Nor yet were the bud-lips parted;  
Nor was it a voice that spake;  
But out of two eyes, heaven-glancing,  
Their owner this answer did make:  
I came here that you might behold me  
While spotless and pure is my soul,  
That the Master who bade you be like me,  
Might thus help you win the high goal.  
I came here to bring joy and gladness,  
From the fulness of glory above;  
That the blest human pair, my earth parents,  
Might see what a great thing is love.  
I was sent here to show the man-creature  
That life is no frivolous fling;  
That the woman—my mother—who bore me  
Is a noble and wonderful thing.  
I came to this stage of progression,  
In the plan of an infinite God,  
To add to the works of my fathers,  
And walk in the ways they have trod.  
The rest I've forgotten. What matter?  
Why dwell on a life that is done?  
I joy in the happier knowledge  
That a still greater life has begun.

C. Byron Whitney.

# Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A. 1920-21.

## *Lesson IV.—The Push of Poverty (Continued)*

### *Why People are Poor, or the Causes of Poverty*

*Bad Luck, Calamity.* As some people are made rich through an accident, so are some made poor through calamity. Calamity-poverty is usually temporary. The person of thrifty habits soon gets on to upgrade and climbs out of penury. Bad luck may knock a man down, but pluck rarely fails to put him on his feet and send him on his way rejoicing. One need not go into history for illustrations of this fact, they are all around us.

*Bad Management.* Poor management is much more prevalent than poor luck. Too many people practice suiting the thought to the action, rather than thinking first and then suiting the action to the thought. Their movements are like that of the hunter who aims after the gun goes off. They are active but not industrious, because much of their activity is noncreative; they work at cross purpose. There is much busy-ness but little business in their lives.

An old pioneer used to say of two sons, one of my boys is always up at peep of day, but "putters" around all day, the other one lies abed until sunrise, and then starts and goes through his work as if he had planned it in his sleep.

The bad manager starts many things and finishes few; he makes progress like an automobile without chains, on a slippery turnpike.

*Super-contentment.* The apex of some people's ambition is to see the same sights that their fathers have seen, and run the same race that their fathers have run. Their night dreams are of the old oaken bucket. They never have a day vision of an automatic faucet. The three R's bound their educational horizon. A certain mother who was making strenuous efforts to send her sons and daughters away to school was remonstrated with by a very "goodie," man, who visited the woman and told her that she lacked contentment and that she was doing wrong in working so hard, in suffering privation of comforts, to give her children an education, which would not only perpetuate

their mother's discontent, but emphasize it in their lives. In his argument he referred to the contentment of the ox chewing its cud. The woman retorted by saying, "If you want ox contentment you are welcome to it; but we are not of that stock."

Today that good woman's son is a leading physician in the state; her daughters are mothers and prominent women in the affairs of Church and state. They are glad that their mother was not of the super-contented poor.

*Excessive Discontent.* The old "saw," that three moves are as bad as a fire, is still cutting wood. There are people who are so full of the sentiment that pursuit is better than possession, that they are always pursuing, never possessing. To them one bird in the bush is worth two in the hand. They live in the luxury of newness of places, newness of jobs, newness of friends; they are of that class of poor whose poverty is painted with nomadic pleasure. Their discontent is not that of the plodder; they never stick to anything long enough to have it stick to them.

*Vocational Misfit.* Unfitness through a lack of preparation may be remedied, but the misfit through lack of aptitude is quite irremediable. One of the greatest problems in life is to discover what nature has best fitted the individual for, and just to the extent that we fail in that discovery there will be vocational misfits, and consequent failure in life, and lack of happiness in making the living. The consciousness of uncertainty as to vocational aptitude manifests itself in foolishly seeking the fortune teller, quite vainly consulting the phrenologists, or more consistently submitting to scientific tests and vocational counsel and wisely with implicit faith making our patriarchal blessings, which are paragraphs from the book of our foreordination, a source of reference.

One of the best sources of information on this topic is *The Man of Tomorrow*, by Claude Richards. The study of this work will save many a man from becoming a misfit, as it provides for a process of self analysis, one of the indispensables to the wise choice of a vocation. The discomfort of being an educational misfit is not limited to the individual; it extends to all his dependents.

On one occasion a thrifty housekeeper, wife of a successful mechanic, had listened to a description of farm life, in which the grandeur of the outdoor activities were painted in glowing colors. She remarked, "Yes; it is all beautiful, but my experience has been that a poor farmer is the poorest kind of a poor man; husband and I worked on the farm for years and succeeded in failing. Now, he alone, earns enough for us all, as a master



mechanic. Our failure on the farm was not due to the farm, nor to the lack of hard work on our part; simply this, my husband was not cut out for a farmer."

*Waste.* The penalty of waste is want. When Jesus had fed the multitude he said, gather up the fragments that remain that nothing be lost. (John 6:12.) The prodigal son wasted his substance. (Luke 15:13.)

A woe is pronounced against wasting. (Doc. and Cov., 49:21.) Poverty, through wastefulness, as asserted in the previous lesson, is sinful. Wastefulness is not only unwise, it reaches over into the borderland of wickedness. We have less use in these days than formerly for the saying that a woman can throw out of the back door with a spoon faster than a man can bring in at the front door with a shovel.

Women are less wasteful than men. As proof of this statement, compare a woman's care of her household utensils with a man's care of his implements.

*Extravagance.* Extravagance is not necessarily waste. Extravagance is relative. What is extravagant on the part of one person is far from extravagant on the part of another.

When persons indulge in luxury of any kind on other people's money, their extravagance is unethical; and when they indulge in these things with their own money, at the expense of drawing upon savings, or cutting off the possibility of adding thereto, their extravagance is unwise, and like all un wisdom has its penalty. The habit of extravagance is one of the most dangerous of indulgences.

A splendid memory gem is the saying, "Not what we make, but what we save makes us rich." The spendthrift or extravagant person is just as well off on a low wage as a high one, in fact he is better off, because the increase of pay affords only increased opportunity for forming bad habits.

Extravagance spells poverty to the man of ordinary income.

*Inebriety.* Intemperance is not only the prime minister of death; she is the breeder of more poverty than any other one thing in the world, war excepted. Happily one of her high-ways of conquest has been closed in our country by prohibition; but she is helping open an avenue of invasion which contributes not only to financial poverty, but poverty of intellect; it costs more to keep the pipes, cigars, and cigarettes burning in the United States than it does to keep the automobiles, trucks and tractors running.

Many a wife is practicing the utmost frugality to make ends meet, each month, while the husband's tobacco bill would give to the mother and the children of the household, the privilege

of knowing what it is to have some of the comforts of life. Some wives and children are in the ranks of the needy for no other reason than that the tobacco fire must be kept burning.

*Indolence.* The "I-won't-work" man is an incubus on society; his very example points to poverty, be he ever so rich. Production is the parent of prosperity, and labor is the life blood of civilization. A man was asked by his daughter, "Father, which would be the least objectionable to you as a prospective son-in-law, a man who is somewhat lazy or the one who indulges in drink?" "The one who indulges in drink," came the prompt reply, "for the drinking man dies early while a lazy husband often outlives his wife."

There are several classes of retired gentry, a polite name for loafers, those who roost on the street corners, those who congregate in club rooms, and those who while away the time with cards and pool. Some of them have a bank account behind them, not all, too many of them have a wife working to support the family, while waiting for their husbands to get over being constitutionally tired. Indolence is an iniquity, and if the idler eats the bread of the laborer he does it in opposition to the law of God.

*Unteachableness.* A great many people seem to have adopted this as their slogan of life: I would rather go with poverty on my own way than travel with prosperity on the way of anybody else. There are men, however, who recognize that counsel and advice from successful business men is a source of wealth, and they seek such counsel and advice and follow it. As evidence that teachableness is a guarantee against poverty we use the following facts: first, the early settlers of Utah made up a community gathered from nearly all over the civilized world; second, they were heterogeneous in many things, but homogeneous in one thing—teachableness. Third their attitude of teachableness with its resulting activities drove poverty from their midst.

The following is a quotation from a report by Howard Stansbury, a government engineer, U. S. Army, printed by order of the House of Representatives of the United States, 1853, five years after the entrance of the pioneers into Salt Lake Valley, (page 133). Concerning the "Mormons," he writes:

The revenue of the new state seems to partake of the same double character; the treasures of the Church being freely devoted, when necessary, to the promotion of the temporal prosperity of the body politic. These are derived from a system of tithing, similar to that of the ancient Israelites. Each person, upon profession of his faith, and consequent reception into the bosom of the Church, is required to pay into "the treasury of the Lord" one-tenth of all that he possesses; after which he pays a tenth of the yearly increase of his goods; and in addition contributes one-tenth of his time,

which is devoted to labor on the public works, such as roads, bridges, irrigating canals, or such other objects as the authorities may direct. The whole amount thus collected goes into the coffers of the Church, and is exacted only from its members. A tax is also laid upon property as with us, which is levied upon all, both "Saint" and Gentile, and which constitutes the revenue of the civil government. All goods bought in the city pay, as the price of a license, a duty of one per cent, except spirituous liquors, for which one-half of the price at which they are sold is demanded: the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars. The circulating medium is principally gold of their own coinage, and such foreign gold as is brought in by converts from Europe. Notwithstanding this heavy, and, as it would be to us, insupportable burden upon industry and enterprise, nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than any thing else) to set apart a fund for the purpose of erecting a poorhouse; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

This happy external life, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of heaven and of the special favor of the Deity: but I think it would be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise counsels of prudent and sagacious leaders, producing a oneness and concentration of action the result of which astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly growing population, even now on their way, from almost every country in Europe.

Upon the personal character of the leader of this singular people, it would not, perhaps, be proper for me to comment in a communication like the present. I would nevertheless be pardoned for saying that, to me, Brigham Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupied, sincerely devoted to the good name and interests of the people over whom he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their mental, and physical elevation. He appeared to possess the unlimited, personal, official confidence of his people; while both he and his two counselors, forming the presidency of the Church, seemed to have but one object in view—the prosperity and peace of the society over which they presided.

Of course, we could not expect Captain Stansbury to understand that behind the wisdom of our leaders is the inspiration of the Lord, and the individual testimony of the Saints.



If the eminent engineer could have known the successors of President Brigham Young, at close range, he would have referred to each under the same vein as he did the great pioneer leader. The late President Joseph F. Smith, at a Utah stake conference, said, in substance, I am at the head of a number of business enterprises, and the chief object of my being there is to have the business carried on in accordance with Christian principles, that policies may be pursued that will bless the entire people and thereby meet the approval of the Lord.

And the present president of the Church, Heber J. Grant, has repeatedly declared, that the chief aim of his life, and the great desire of his heart is the purity and prosperity of the Latter-day Saints, and the welfare of the whole world. No one can read the full report of Captain Stansbury without being impressed with the thought that the Latter-day Saints even at that early date were literally fulfilling the prophecy uttered seven hundred years before Christ and recorded in Isaiah 2:2, 3. The latter of these two prophetic passages make clear the coming of a time for the universal recognition of teachableness, spiritual teachableness.

A high grade business man, and by high grade is meant one who is interested in his fellow man, is not inclined to impose his good services on other people, but will cautiously give other men the benefit of his judgment. These financial fathers have little less than contempt for the "tip seeker," but they have a high consideration for the person who seeks their advice, concerning the best methods of making business pay, whether it be the business of farming, ranching, merchandising, poultry raising, or any other legitimate pursuit.

Remove the unteachableness of the poor, and the most of our real poverty will disappear. Bad luck will diminish, poor management will decrease, vocational misfits will be fewer, super-content will approach a vanishing point, excessive discontent will tend to pass away, waste will cease, extravagance will lose its inflation, and indolence will die.

Our true leaders of finance, are not part tithepayers; they pay one-tenth of their increase, be it ever so large, and some of them pay it at times in advance. They have their slogans, and one of them is, "The earth is the Lord's and the fulness thereof."

### *Theses*

God's ways are the ways of wisdom, and wisdom's ways are away from poverty.

Poverty is a good stepping stone, but a poor standing place.

*Questions and Problems*

1. Why is the prosperity of the unteachable like the nest building of the pigeon?
2. Distinguish between waste and extravagance.
3. Give a local historical example of the correction of a vocational misfit.
4. When does extravagance become a habit?
5. Why is circumstantial poverty usually temporary?
6. Give local illustrations of persons retrieving their finances.
7. Enumerate the characteristics of poor management.
8. What are the remedies for poor management?
9. Illustrate excessive vocational discontent as a cause of poverty.
10. At what point does contentment cease to be a virtue?
11. Why does the habit of extravagance spell poverty to most people?
12. Enumerate the several classes of time-killers and quote the penalty for the sin of indolence. (Doc. and Cov. 75:29.)
13. Take a straw vote on the problem: Most poor people are poor because of their unteachableness.

*Lesson V.—The Obligations of Wealth*

One of the most philanthropic millionaires of "Mormondom," testifies to having had it manifest unto him that he should come to possess great wealth, and as the realization of the fact took hold of him, to use his own words, he "was scared."

Up to that time he had been one of the well-to-do members of the community, but the responsibility of wealth had not greatly impressed him; in the light of the testimony he had received, he felt bearing upon him a weight of obligation, which has grown in proportion to the increase of his wealth.

His wealth was a thing of promise, and he himself pledged himself to acquire nothing, keep nothing, except with a view of using it for the benefit of his fellowmen. Often he has been heard to say, "I have no love for money, but I have great love for the right use of money." A spirit akin to that which revealed to the Prophet Joseph that the people would become great in the Rocky Mountains, said in an audible voice to our philanthropist, "that this country is for the 'Mormons,' so that from that day to this, the securing of titles, the developing of the natural resources in the abiding places of the Saints, have been his uppermost financial anxiety.

Time and time again not only his accumulations, but his credit has been placed at the disposal of the community for the needs of his people.

This man does not believe that good business provides that one man's gain should result in another man's loss, or that it is right for one man to become wealthy by the making of other people poor. He believes and has practically demonstrated that the wise use of wealth consists in so handling it that it shall

bring material prosperity to the wealthy, the well-to-do, and the poor alike. He refuses absolutely to operate any enterprise that will work a hardship on the toiler, and has always taken a heroic stand against usury in any form.

This man, whose gigantic strength and good will has made of him a rich man, universally loved, is but a representative of a steadily increasing class—a class which is demonstrating that not only honesty but generosity is the best policy.

In the accumulation and use of wealth there is a three fold responsibility; a responsibility to one's self, to one's fellows, and to God. In entering upon a business enterprise the first consideration should not be, what will it make for me? but what will it make of me?

Unrighteous wealth-getting is inseparably linked up to soul-shrinkage. It matters not whether that unrighteousness is faced directly by the accumulator, or whether there is a stock certificate between him and the unrighteousness.

It is sometimes said that corporations have no soul, but at all events the conduct of corporations affects the souls of men.

No one can escape the responsibility of the evil his money does, any more than he can be robbed of the benefits from the good that his money does. The widow's mite, invested in a dice box, makes and measures her soul in one direction just as it determines her deserts as a giver of alms.

It is not enough that money does no harm; the holder of wealth is under obligations to see that it does good, and each one must know that to whom much is given from him much will be required. This is the law of equity operating throughout the universe.

Corporate or group wealth is superseding the individual accumulation, and as the man in the crowd will assent to the doing of things by the crowd that he would not do individually, so the corporate owner will oftentimes consent to business policies by the corporation that he would not follow in individual transactions. While there is a crowd-courage and virtue, there is also crowd-cowardice and villainy and high standards of conduct demand of the individual that he demand of his group that it does not consent to group-conduct out of harmony with his individual ideals. His slogan should be, what I will not do I will not consent to my money doing.

A fortune, however great, obtained for the one or the few, at the hindrance or hurt of the many, is a stolen one, and though the stream of finance may be so swollen in extent that the pleasure boats of a dynasty may ride thereon, the producers or perpetrators of such a condition will sooner or later meet a Charibdis and will go down, unwept, unhonored, and unsung.



This obligation of group wealth emphasizes the truth of the scriptural saying, "Though hand join in hand, the wicked shall not go unpunished." (Proverbs 11:21.)

Wealth comes under the ethical obligation so tersely expressed in the school slogan of the illustrious educator, Francis W. Parker, "Everything to help and nothing to hinder." Society is fast moving in the direction of putting wealth under the legal obligation of pursuing the live and the let live policy. Happily we have passed that perilous period when the "trust or bust" policy prevailed.

Of course, it is often a difficult matter to determine what is helpful and what is hurtful, but fortunately we are not drifting but rowing in the direction of arbitration and commission decision.

With the motives of helpfulness and square deal methods, the greater the accumulation the greater the possibility of doing good, consequently it follows that, other things being equal, the richer the man the better the man.

We know of a man who in his business career has emphasized the obligation accompanying the accumulation of wealth; production, not speculation has been his practice in life. He has fulfilled the scriptural saying, "The liberal man deviseth liberal means." He has a record as one who meets his obligations of honor. He has given evidence, as have many others, that great wealth and generosity may keep pace in their growth.

Such men are living proof that the decay of men is not necessarily a concomitant of the accumulation of wealth. Solomon, the sage, stood in dread of poverty and the fear of wealth when he uttered the proverb, 30:8, 9.

As a man is responsible for the good or evil done by his teachings and his writings, so is he responsible for what his wealth does after he is dead; it is, therefore, of vital importance whom he makes the custodian of his accumulations.

As a rule men accumulate wealth much more for the love of the financial conquest than for the love of the money. One eminent financier, who rose from the ranks of poverty to that of great financial power, said of his accumulated millions, provided by his foresight, energy, and untiring industry, "If my children have as much pleasure in spending the money as I have had in making it, I shall be satisfied."

In some instances provisions are made for the perpetuity of large fortunes by providing against the possibility of the heirs spending anything more than the interest or income from the fortunes. Behind this procedure there lurks that which has been called the root of all evil, as well as the confession of a fear that the posterity of the transmitter of wealth will not hold

their own in the financial world, even with a superior start.

In the making of endowments to institutions, the possibility of waste should be carefully guarded against, and provisions for increase should be made, not simply that the name of the benefactor may be perpetuated, but also the beneficial results may be made continuous. Endowments with strings on them sometimes handicap institutions that receive them.

A man who endows a school becomes indirectly an educator of the ages; one who founds a hospital shares in the restoration to health of multitudes; one who lends to lift a meritorious enterprise, over a crisis, is a joy giver to all who profit through his "nick-of-time" aid. Such men deserve the good will and gratitude of those they help and the admiration of all other men, while those who hold back needed help, in hours of calamitous distress shut the gates of mercy on mankind, and merit only contempt.

*Reading Reference: Vitality of Mormonism, Talmage. Article 102: "What Does It Profit a Man?"*

#### *Problems and Questions*

1. State the threefold responsibility of wealth.
2. Discuss the wisdom or unwisdom of the determination of one of our great financiers who said that he would leave his children no money, but a lot of unfinished enterprises of production which if they carry out, will increase their inheritance, while if they are not carried out the obligations on them will swallow them up.
3. A young man said to his wealthy father, who insisted on his learning a business, "Do you think I shall need to work?" "Well, my son," replied the father, "you must learn to do something besides waste what I have accumulated, or I shall leave you for your inheritance what is represented by a figure 9 with the tail cut off." Is it ethical to leave money to a lazy man?
4. What form of taxation attempts to make wealth perform its obligations?
5. Discuss the statement: When a man's income gets so large that he can't keep his obligations with the Lord, what has become of his God?
6. Why is it the duty of every man to become as rich as he righteously can?
7. At what point does a man's money begin to own him?
8. What are the dangers of bequeathing unspendable wealth? (a) To the heir? (b) To society?
9. Give illustrations of an endowment being made in such a way as to handicap an institution.
10. Prove that man is responsible to God for the use of wealth. Luke 16:19-27.
11. How may an endowment put hampering strings on an institution?
12. Why is it more important to consider what a business will make of the man than what a business will make for the man?
13. Discuss the ideal active retirement of aged temple workers.

14. Show how temple building blesses the living, the dead, and the unborn.
15. Discuss the wisdom of the 50-50 appropriation plan.

*Lesson VI.—The Responsibility of Wealth (Continued)*

*Land Wealth.* Land in one respect is the most permanent form of wealth, and in another respect it is the most precarious. The owner of land may not be dispossessed of it by its removal, and yet conditions may prevail wherein money and chattels may be a more preferable form of wealth; because they may be carried by the owner from place to place. A man may flee with his treasure, when he must fly from his home. The Jew, though banished from his inheritance, became one of the treasurers of the earth.

There is a universal tendency on the part of individuals and nations to keep what they own and then desire to own all that adjoins them. This instinct of acquisition, when followed to excess, becomes insatiable land lust.

People who want the earth generally want with it the other fellow for a servant. A world ownership without a man Friday would have no charms for them. They would have little comfort in contemplating a world-wide territorial ownership that would bring forth the Alexander Selkirk exclamation:

I am monarch of all I survey,  
I am lord of the fowl and the brute;  
From the center clear round to the sea,  
There's none who my claim can dispute.

Society, friendship, and love,  
I yearn for thy charms, but in vain;  
O had I the wings of a dove  
How soon I would taste thee again.

Self-respect as well as brotherly love should protest against coveting the inheritance of another, but if the inheritor persists in having no appreciation of his inheritance, then he may be given his "mess of pottage," and the blessing taken.

Large land purchases, with altruistic motives, are most commendable; but extensive land holding is not in keeping with laws of social harmony, or Christian practice.

Some of our best financiers, have become veritable philanthropists, by purchasing large tracts of land, and selling it in subdivisions, to homemakers, on terms reasonably profitable to the purchaser, and fairly compensative to the distributor. They never buy to keep the other fellow off, but to help him to get on. This class of men follow the example set by the Church,



which has made it possible for thousands to become free holders, who without aid, would never have been able to share in landholding prosperity.

Land wealth has been a problem through the ages. It would seem that the solving of this problem demands, first, the recognition of the law that all excesses in accumulation must be paid for by radicalism in distribution. The unfortunate conditions existing in Russia and Mexico give evidence of the unescapableness of this law and its penalty.

Social science has thus far failed to find a practical solution of the land wealth problem. It has always and is still vexing the nations; and yet centuries ago the people of God had revealed to them a system of procedure that effectively operated against real estate monopoly. (Read Leviticus 25:9, 10, 13, 24-29.)

Land monopoly was effectively provided against in the early settlement of these valleys, by the practice of dividing the arable domain into small acreages and distributing them by lot.

The responsibility of wealth is set forth in Sec. 104, Doc. and Cov. In that revelation we get the divine point of view, the revealed truth concerning the matter of the accumulation, holding and distribution of wealth provided for, with altruism brought to the front, and selfishness put in the background.

The United Order is thought by some persons to be unlivable; and yet many of the Latter-day Saints are living it psychically, that is they are living it in their thoughts and feelings. When the time comes for group activity, under this higher law, they will be found to have habits that will make obedience to the law almost automatic.

President George Q. Cannon said that he wanted to pay his tithing gladly, as a preparation to giving all he had gladly, at any time that the Lord called for it.

At a time when there was a general movement in these valleys to put in operation the United Order, a young man, just starting out in life, went to his bishop and had a heart-to-heart talk over his financial affairs. He presented a list of his property, which consisted of a one-roomed house, some household furniture, a city lot, a yoke of oxen, a wagon and four acres of land, valued by himself and the bishop at \$1,000. The bishop said, "I will appoint you a steward over this property for you to keep and to use, and to report upon whenever called for." No report has ever been required, but the steward has made his report annually, for nearly half a century, in the form of settling his tithing. During this period there never has been a time when he has not been ready to give all of his possessions,

which have constantly increased in his hands, for the welfare of Zion.

This man is only one of thousands, among the Latter-day Saints, psychically living the United Order. The responsibility of their wealth is with Him who possesses the earth and the fulness thereof.

*Reading Reference, Vitality of Mormonism, Article 57, Talmage.*

### *Problems and Questions*

1. Discuss the soul shrinkage of the notorious land monopolist of Old Mexico, through whose almost boundless ranches, the roads are narrow lanes, fenced with barbed wire. Connect the wealth responsibility of this man up with the war in that unfortunate country.

2. One of the first laws passed by the Soviet government of Russia was an act abolishing all private ownership of land. From a consensus of reports, it appears that the masses are supporting this radical measure. What previous condition of land wealth contributed to the present lamentable state of affairs in that country?

3. How is the income tax affecting the transfer of land wealth?

5. In the light of the responsibility of wealth, read Goldsmith's "Deserted Village," noting particularly what he says about land wealth.

6. What laws in ancient Israel prevented excessive land wealth?

7. In what respect is the United Order a part of the life of the tithe-payer?

8. In the light of history, discuss the proposition: Excesses in accumulation must be paid for by radicalism in distribution.

9. Discuss Brigham Young's policy, which prevented land grabbing in the early settlement of these valleys.

---

## The New Testament is Chief Need of Latin-American Youths

---

"There is a prophet among the Porto Ricans," says the *American Bible Society*, in a communication to the *Era*. He is no less than Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, who recently gave a message to the *Puerto Rico Evangelico*, of which the following is an English translation:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

# Problems in Leadership

---

*By Arthur L. Beeley, Executive Secretary, Social Advisory Committee*

---

## *II—Racial and Social Development*

A good teacher of mathematics is one who trains his students to first clearly understand the problem presented; this is the first step in its solution. In line with this thought, the purpose of this article is to state an old problem in a new way. The problem is the adaptation of the individual to his environment—environment used here to include the mechanical and social factors as well as the physical.

It is a fact that man's original nature, without training, is inadequate to ensure his successful adaptation to his environment. For example, if a normal individual were to grow up without hearing or being taught a language, he could do little more in expressing his wants than to use the crude hunger, danger and love calls of prehistoric man. It is obviously important that our language and all of the other bequests of civilization be perpetuated; this is the mission and responsibility of education. Since social development does not directly affect the germ-plasm which determines the characteristics of the offspring, education is largely a process of inoculating anew each successive generation.

Stated differently, it means that biologically or racially, each new generation begins where the old generation began; while from the point-of-view of civilization or social development, each new generation begins where its predecessors left off. To illustrate: if one during his life time should lose an eye or an arm, his children would certainly not inherit the defect. For the same reason, neither would one's children biologically inherit one's musical education. On the other hand, however, when one generation invents an automobile or a telephone, it is transmitted to the next generation, which, beginning where its predecessors left off, improves and projects the invention still farther. That is to say, each new generation does not have to re-invent the automobile, the telephone; re-discover the North Pole, radium, etc. Stated historically, this means that the Children of Israel, for example, were just as intelligent and as highly developed biologically as we in the twentieth century, yet as far



as we know, they didn't read newspapers, use electricity and travel by aeroplane.

These facts illustrate the remarkable economy and stability of nature and God's purposes. What a catastrophe if the child inherited the acquired defects of its parents! In a few generations we should have a race of monstrosities, and finally extinction. Equally calamitous would it be if each generation had to re-develop a language, re-discover electricity, and re-build a civilization.

In order to visualize and make concrete this abstract relationship between racial and social development the writer submits the following crude diagram.

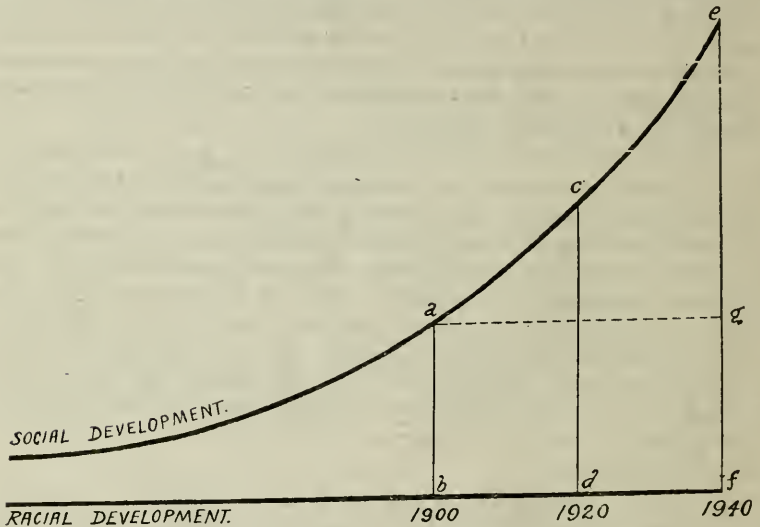


Fig. I Diagram of relationship between racial and social development.

If one were to draw a line (statisticians call it plotting a curve) to represent the biological history of the human race, it would probably look something like the base line in the diagram, (gradually inclining as it progresses to the right to express the thought that the race is gradually improving). A comparable line or curve representing the history of society or civilization would probably resemble the curve in the diagram. The disparity between the two lines, illustrating the two phases of development, might be thought of as the difference between an arithmetical increase and a geometrical increase. That is to say, the lower line,—racial development, is characterized by

equal increments, while the upper line,—social development, is accelerated.

In thus comparing these two fundamental lines of development, the most significant fact is their different relationship or ratio at each point of comparison; *i. e.*, as the lines continue to the right, the greater is their divergence. But what is the more significant implication, from a standpoint of social leadership, in a society where the senior generation, quite naturally, is in control?

Let us compare for instance the two lines at points a-b; c-d; e-f; respectively. These three vertical lines have been arbitrarily imposed to represent three points of time, viz., 1900, 1920, and 1940. The first line a-b, represents the relationship of social and racial development about the year 1900, the median times around which, let us say, most of those who now hold positions of leadership received their training. Let the line c-d, represent the ratio of the two phases of development in 1920, the time when those who shall be our future leaders are receiving their training and making their social adjustment. Let e-f, represent the time and the ratio of social and racial development when those who are now preparing for service will actually serve society in leadership capacities. Note, then, the vast differences between social and racial development at the three different years. Herein lies the crux of the entire problem.

Because of the well-known fact that the only world we know is the world of our own experience, it becomes extremely difficult for those now in office, who, let us say, received their training in 1900, to fully appreciate the problems of social adaptation which confront the succeeding generation in 1920. Furthermore, an understanding of the adjustment which will be required of the rising generation in 1940, for instance, is even more difficult for the senior generation now in control.

The horizontal line a-g is projected to graphically illustrate the common error of using our own training, our own time, and our own social adjustment as a criterion in the social control of the rising generation.

One hears a good deal now-a-days about the depravity of the young people. Is not this, however, a very superficial criticism? If each new generation begins where the old generation began, there is no such thing as sudden depravity cropping out, especially since "like begets like." True, there are serious social excesses in 1920, but are they not due in large part to the failure of the senior generation to understand the problem here discussed and to provide newer forms of social control and leadership to meet the accelerated growth in social development?

Space will not permit an exhaustive treatment of the sig-

nificance of the problem here presented. A few of the more glaring implications, however, deserve mention.

In the first place, leadership of the rising generation cannot be wholly effective until it consciously recognizes these facts and their implications.

Second, that with each new generation the problems of social control become more and more acute.

Third, that younger leaders should be used oftener and given a position intermediate between the senior and the junior generations in order to interpret one generation to the other.

Fourth, that both the junior and the senior generations should consciously strive to understand each other.

Fifth, that the principle of self-government should be more universally applied in the social control of different groups. This, it will be remembered, was the social theory referred to by the Prophet Joseph Smith. When asked how he presided so effectively, he said: "I teach my people correct principles and they govern themselves."

---

## The Sun Shines Bright in Utah

---

The morning sun shines brightly,  
 From the eastern skies so clear,  
 All nature smiles to greet him  
 In my Utah home so dear.  
 He kisses every dewdrop,  
 As he passes on his way—  
 "Sego lilies white and pure"—  
 Is the song he sings all day.

The sun shines bright o'er hilltops,  
 O'er her fertile valleys grand  
 And mountains of wealth untold;  
 I love you, Utah, my land.

The sun shines bright o'er hilltops,  
 The birds sing sweet from the trees;  
 From meadow, stream and mountain,  
 Come scents with the sweetest breeze.  
 O Utah, the big, bright star,  
 Engraved in Old Glory true,  
 Ever your flag keep waving  
 In the western skies so blue.

The sun shines bright in Utah;  
 Its people united stand;  
 With sunshine smiles we greet you,  
 Utah, my dear, native land.

—Charles A. Larson.



## "A Visit to the 'Mormons'"

---

*From an article in Haskin and Sells' "Bulletin," by John R. Wildman*

---

Contemporary literature frequently contains striking evidences of the pleasing change that has taken place in public sentiment toward the Church of Jesus Christ of Latter-day Saints during recent years. One of these appears in Haskin & Sells' *Bulletin*, of August 15, this year, in the form of an article, written by John R. Wildman, under the caption, "A Visit to the 'Mormons.'"

The issue containing this favorable article was sent to the First Presidency by Elder Wilford M. McKendrick, Brooklyn, N. Y., who says that Mr. John R. Wildman is a member of the firm of Haskins & Sells, certified public accountants, with home offices in New York and branches throughout the United States as well as in London, Paris, Havana, and Shanghai, to all of which the *Bulletin* will carry the message.

Elder McKendrick gives the further information that Mr. Wildman, for several years, was an active member of the New York university, but is now on leave of absence, devoting his time to the interests of the firm. During the month of June, this year, Mr. Wildman paid a visit to Salt Lake City, and on the 10th delivered an address before the Bankers' Association, at Ogden. His information and impressions are, therefore, firsthand, and his statements carry weight wherever he is known.

Mr. Wildman, in the opening paragraph of his article, reminds his readers of the fact that the "Mormons" are a much misunderstood people: "To the outsider," he says, "they are a people of mystery. They will tell you themselves the things outsiders say about them; how they have horns and cloven hoofs. A visit to Salt Lake City, which is the center of 'Mormonism' in the world, dispels," he assures you, "all such nonsensical ideas."

He then pays a deserved tribute to Brigham Young, in the following paragraph:

One is impressed first with the beauties of the city [Salt Lake]; its fine broad streets; the marvelous cleanliness, accentuated by the water running through the street gutters; the system of drinking fountains which provides cold sparkling water brought from the nearby mountains for the refreshment of the pedestrian. Verily, the late President Young, who

laid out the city with streets one hundred and thirty-two feet wide and ten acres to the block, must have been a far-seeing man.

A little farther on he says:

President Young was a man of great vision. The mountains with their untold millions of mineral deposits were denied to the members of the party by him. Their livelihood lay in agriculture and to this he urged them to direct their attention. President Young was friendly to the Indians and is reported to have counseled his brethren to "Shoot them with biscuits." Thus, it is explained, were the "Mormons" free from molestation by the Indians.

Mr. Wildman admires the religious services, the Tabernacle and the famous organ; the temple, the policy of the Church in looking after the temporal welfare of the members as well as their spiritual interests, and the administration of the affairs of the Church generally. He notes with interest that the gymnasium, with its swimming pool, is used constantly by business men and other residents regardless of their religious faith. "In this and many other things," he says, "the 'Mormons' are extremely broad. One of their most notable acts of this kind was their gift to the Roman Catholics at Salt Lake City of a site on which to build a church." He states correctly that the payment of tithes is entirely voluntary, and that the funds are distributed by the Church authorities according to need; also that plural marriages belong to a time long ago past. And then he concludes his article thus:

The "Mormons" are patriotic. They have great civic pride. They are about equal in population now in Salt Lake City with the non-"Mormons." They are found in all walks of life. There is nothing [odd] to distinguish or identify them. Business, politics, and society, in Utah, appear to give no consideration to a person's religious faith.

The "Mormons" do not have horns nor cloven hoofs. They are flesh and blood. They look, dress, and act like other persons. There is a practical religion which they carry into their daily lives. They have infinite faith in it. There is no reason why they should be singled out for curious consideration. Some of them are persons of culture, refinement, and beautiful character. It is a pleasure and a privilege to number them among one's friends.

The Latter-day Saints appreciate such expressions of good will from their friends. They indicate the onward, victorious progress of enlightenment and truth, and carry with them the promise that the day is drawing near when the old bugaboo of anti-"Mormonism" will be found nowhere except in the darkest recesses of ignorance and crass bigotry.

# Messages from the Missions

---

## Three Local Brethren Ordained to the Priesthood

"The missionaries in the New Bedford's branch of the Massachusetts conference, feel that the work of the Lord is making good progress in these parts. Three of our local brethren have been recently ordained to the Melchizedek Priesthood. With the help of the Saints our meetings are pleasingly successful. Many friends and investigators are regular attendants. As a result of tracting, much literature and many Books of Mormon have been placed in the hands of the people, thus making friends and breaking prejudice. The valuable and inspiring information in the *Era* is a source of help to us in our work. The elders and lady missionaries working here are: Erastus L. Farmer, Preston, Idaho; F. Wallace Walton, Centerville; Viva Taylor, Lehi; Gladys Nielsen, Hyrum, Utah. The latter has been released after a very successful mission."—*Melvin Layton, Moroni, Utah.*

## Thousands Speak Well of the Bureau of Information

Elder James Gunn McKay, president of the London conference, writes under date of July 10: "We believe that the N. E. A. convention is a good means for our people to make friends. No doubt every opportunity will be used to show the visitors the great worth of our cause and people. No one knows more than the missionaries, what a great work is being done in Salt Lake City. Strangers never forget the kind reception on the temple block and the interest which our brethren take in strangers looking over the city. Thousands upon thousands of friends are thus sent out into the world to speak well of us and to allay a great deal of prejudice. We are now in the midst of our branch and district conferences, having held several already, all of which keeps us busy and being busy always helps to keep us good."

## Los Angeles Conference

"The largest body of Latter-day Saints that ever met in the capacity of worship in the California Mission, gathered together at the 1920 April semi-annual conference of the Los Angeles Conference of the California Mission; as great a number as 650 persons having attended one single session. President Joseph W. McMurrin of the California Mission, presided at the meetings, with President James H. Steele, of the Los Angeles Conference, conducting the exercises. The Saints were also favored at the Sunday services with the presence of Presiding Bishop of the Church, Charles W. Nibley. Friday the 23rd a special Priesthood meeting was held which was attended by the 44 assembled missionaries of the conference, and the local priesthood. The first Relief Society conference ever held in the Los Angeles Conference, was held Friday and Saturday evenings, with Louisa B. Jones, President of the Relief Societies of the California Mission, presiding. The missionaries related miraculous incidents of how the Spirit of the Lord attended the ministrations of men holding the Holy Priesthood. President McMurrin stirred the hearts of all present by powerful discourses on the gospel, and man's individual responsibility to God. Bishop Nibley spoke words of similar import."—Report by *Van H. Grant.*





MISSIONARIES CALIFORNIA MISSION—LOS ANGELES.

Front row, left to right: Geo. Fuellenback, Eureka, Utah; Sarah S. Quayle, Montpelier, Idaho; Mina Webster, Kaysville; Mrs. Arline B. Lemon, Marion, Utah; L. Blanche Kunz, Bern, Idaho; Alice M. Hoare, Salt Lake City, Utah; Luella Hoopes, Thatcher, Arizona; Arthur S. Woods, Salt Lake City, Utah. Second row, left to right: Warren D. Campbell, Mrs. Warren D. Campbell, Eden, Utah; Hazel Brockbank, Spanish Fork, Utah; Mrs. Frederick H. Critchfield, Oakley, Idaho; Delilah Moss, Bountiful, Utah; Mrs. Anna B. Quist, (Mission Matron), Los Angeles, California; Mildred Harvey, Lethbridge, Alberta, Canada; Lulu Roskelly, Ogden; Henrietta Facer, Brigham City; Mrs. Lafayette J. Orme, Mr. Lafayette Orme, Tooele, Utah. Third row, left to right: Quincy D. Maxfield, Lyman; George R. Schmidt, Sandy; William Hoare, Claude C. Cornwal, Superintendent of the Sunday schools and Mutuals, Salt Lake City, Utah; James H. Steele, Conference President, Rigby, Idaho; Joseph W. McMurrin, Mission President; Elias A. Lemon, Mission Secretary, Marion, Utah; Joseph Broadbent, Provo, Utah; Alma W. Timpson, Rexburg, Idaho; Henry Luthi, Freedom, Idaho. Fourth row, left to right: E. Odell Peterson, Ephraim, Utah; Kemuel Blacker, Afton, Wyoming; Melvin Freebairn, Van H. Grant, Salt Lake City; Frank C. Peterson, Preston, Idaho; John Virgil Lowe, Franklin, Idaho; Ray Jorgenson, Hyrum, Utah; Clarence K. Ross, Sevier, Utah; Elmer Larson, Mink Creek, Idaho. Fifth row, left to right: Victor J. Mortenson, Cleveland, Utah; Joseph H. Laker, St. Charles, Idaho; Paul M. Adams, Parowan; Irving Ray Stringham, Vernal; Thomas E. Sessions, Bountiful; Amasa J. Redd, Blanding, Utah; Thomas R. Watkins, Mesa, Arizona; Thomas G. Woodland, Willard, Utah.

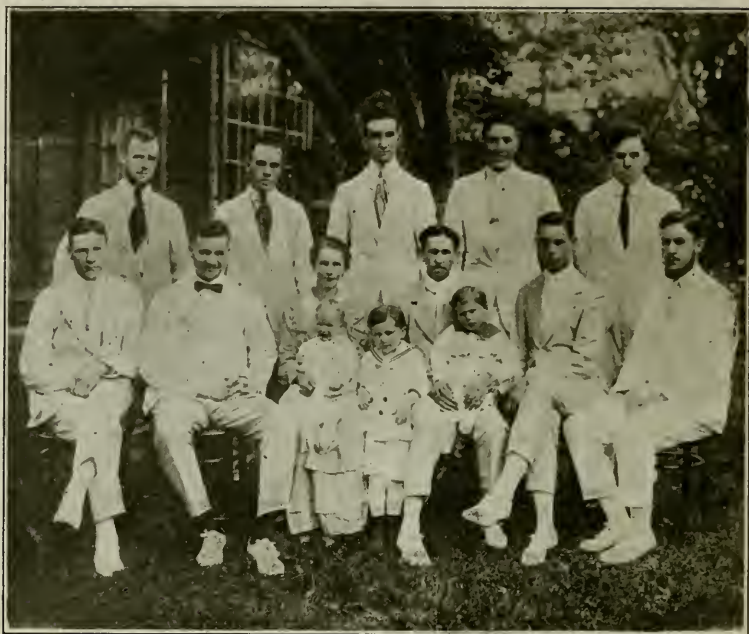
### Japan Church Membership Doubled in Five Months

The first L. D. S. missionaries to Japan arrived Aug. 12, 1901. Since then many conferences have been held. It is doubtful, however, if ever enthusiasm and hope surged more powerfully in the hearts of the missionaries than at the last conference—held June 9-17, 1920. The two elders from each of the three conferences came into headquarters where they were welcomed by President and Sister Stimpson and three elders fresh from Zion—the latter three being the first missionaries to come to Japan in two and one-half years. Thus there was a total of eleven missionaries present at all sessions.

The subject emphasized and discoursed upon in both the English and in the Japanese meeting was the "Book of Mormon." Accumulations of evidence, external and internal, proving the divinity of the book were brought forth, and the best methods of getting the sacred volume more generally among the people was discussed. The value of this Nephite scripture as an instrument in effective missionary work is recognized by all the missionaries and Saints. Their burning desire is that the sound philosophy therein revealed may soon supplant the native religious philosophies.

That the missionaries have the true spirit of their missions was evident from the first. The rare enthusiasm in the work and the hope and belief in unparalleled success in the future marked the tone of the individual reports. The interest in the work in Japan and the love of the ministry was manifested beyond the power of words to describe, in the touching testimony meeting a day or so before the elders left for their respective fields again. Everyone was thankful for the privilege of representing the Church in Japan, and made mention of the health and joy with which they have been abundantly blessed.

In commenting upon the general conditions of the mission, President Stimpson said in effect: There are now 127 Saints enrolled in Japan, an



increase of 16 over last year at this time. During the past five months the Church membership here has doubled. We are gaining momentum. In five years we have obtained as many converts as in the preceding fourteen years. With eight baptisms already this year, as compared with the two to four baptisms of the first six months of past years; prospects are indeed bright for a large harvest during the always more fruitful second half year. Figures were quoted showing decided increases in the number of books sold and the receipts for them, in the amount of tithing received, etc. Street meetings are proving to be a most efficient method of arousing interest and spreading the gospel.

The accompanying group picture was taken during conference. The missionaries from left to right are: Upper row: Bryan L. Wright, Ogden; Irwin T. Hicken, Heber; Howard Jensen, Corinne; Myrl L. Bodily, Fairview, Ida.; Louring A. Whittaker, Circleville. Front row: Deloss W. Holley, Slaterville; Jos. S. Pyne, Provo; Owen McGary, Shelly, Ida.; A. Ray Olpin, Pleasant Grove. Center front: President Joseph H. Stimpson and family, Riverdale, Utah.—A. Ray Olpin, Conference Secretary.

### The Newcastle Conference

It gives us much pleasure in reading about the conferences and missions in the *Improvement Era* which we welcome so heartily to this part of the vineyard. I have only one other missionary with me and we have to look after the whole conference. He is a native elder from Bradford, England, Elder Leonard A. Higgins, and has just received his release to return home, after fourteen months in the mission field. Although we are



few elders in number at the present time much work is being accomplished, and the people in England can still see that the Church is growing. During the war some of the meetinghouses fell in rather a bad condition and we have therefore had to repair them, being assisted by the local brethren. In West-Hartlepool branch we have our own hall, and it has lately had a new floor put down at a cost of £80 for material, the work being done by Elder Herbert Burrell and myself. The Sunderland branch hall has been newly decorated and a baptismal font, built under the stand. The people in this district would not allow us to have the baths to baptize in, and now we are nicely fixed up. On April 2, 1920, Good Friday, a baptismal service was held when 7 souls were baptized into the fold, after which a most beautiful confirmation and sacrament meeting was held. We have just lately held our semi-annual conference in Sunderland, it being well attended; we were privileged to have with us Elder Junius F. Wells from Liverpool and Doctor George H. Higgins from Bradford.—*David E. Randall*, President of Conference.

### Miniature Gull Monument

Commemorative of early pioneer life there is standing in the Temple Block at Salt Lake City a monument erected to the sea gulls, celebrating a pioneer incident that will live forever. A miniature sea gull monument, six feet high, was reproduced in plaster of paris by Elder Edward Burley, of San Francisco, (formerly from the Nineteenth Ward, Salt Lake City) which is herewith printed. At a recent celebration held in San Francisco, in honor of Pioneer day, the reproduction was seen, as well as a painting of the pioneers entering Salt Lake Valley. Both of these did much to direct thoughts to early pioneer life and hold in reverence the life and character of these pioneers. President J. Golden Kimball, painting a picture in words, spoke of the history of pioneer life in Utah, together with the leadership of Brigham Young. In addition a fitting program was rendered. May the memory forever live of those who did so much to make the desert blossom as the rose!



### The Book of Mormon Stirs the Hearts of Its Readers

Elder N. Hyrum Hansen, of the Mississippi conference, writing from Chattanooga, Tenn., expresses his delight at being called to labor in the mission field where he had labored for about nine months. As a missionary he has discovered that there is no book which can be read that will stir the hearts of the people as much as the Book of Mormon. He has found it full of the lives of great men and brimming with their great deeds. He states further that while residing at his home in Idaho, as a young man he could not fully realize what it meant to be a member of the Church. This awakening has also come to him, and he feels that he has a word of counsel for his youthful companions whom he encourages to learn for themselves, and prepare to give a reason for the hope that is within them, and for their faith. He advises the young people to attend to their meetings and to make the Book of Mormon a book for constant home reading. He says further that he has learned the value of the *Improvement Era* since he went into the mission field, and asks that the young people make the M. I. A. work in this year, 1920, a great success, for he realizes that the work of the organization is a splendid preparation for life, and valuable in gathering earnest workers to the cause of and faith in the Lord Jesus Christ. He enjoins them to fear the Lord and as far as they can, to avoid the vanities of the earth, and prepare, not only for the serious labors of this life, but for things of the eternities to come.

### Returned from New Zealand

Elder James N. Lambert, former president of the New Zealand mission, returned July 3, 1920, after nearly 51 months of missionary work in that far-off land. While there he published in the Maori language, the second edition of the Book of Mormon, 3,000 copies. The first edition was published some thirty years ago by Wm. Paxman. Brother Lambert also published the first editions of the Pearl of Great Price and the Doctrine and Covenants in that foreign language, besides 25,000 gospel tracts of five different kinds. The Church population in that mission is about 6,000. It is the only foreign mission in which the elders preach the gospel to both the white race and the natives, the labors of the elders in the other island missions being devoted principally to preaching the gospel among the natives. The headquarters are at Auckland, near Hastings, where the Latter-day Saints have a high school with some 75 attendants. Mrs. Lambert did a good work in aiding her husband, paying particular attention to the relief society work as directed by the general board, and also doing excellent work with the young ladies' association and in the primary association. Elder Lambert's son and daughter did missionary work, and altogether the family of four, spent, during their absence in that land, some 20 years of missionary work. The elders are having good success and the work is progressing nicely. Elder Lambert is glad to return to his home again in the valleys of the mountains with full zeal, and satisfaction with the labors which he has been able to accomplish in New Zealand.

### Word from Washington

"The elders in the S. E. Washington conference are meeting with success in their missionary labors. They have obtained many friends and investigators and but few enemies.

"The semi-annual conference was held May 22 and 23, President Heber C. Iverson and wife who were in attendance, gave many valuable instructions.

On Sunday three meetings were held; in Sunnyside, Toppenish, and, in the evening, Yakima, President Iverson was the principal speaker at each session, and the attentive audience showed how much they appreciated the masterly effort of the speaker. During the week ending June 1, Elder Cook reported four baptisms, Elder Facer officiating. In the conference there are a number of others who are now ready to be baptized. The most important cause a man can engage in, I feel, is preaching the gospel. To me the greatest wonder of the age is the young 'Mormon' taken from the cattle ranch, the farm, the work shop, the high school, sent out in the mission field, to watch them grow, develop, and unfold, then to continue life's journey and through obedience to the gospel teachings assist in shaping the destinies of humanity, the children of our Heavenly Father." —James O. Smith, President of Conference.



Back row: E. O. Maxfiend, L. W. Peterson, G. L. Erickson, O. L. Gale, E. H. Perry, E. A. Leishman. Middle: D. J. Sparks, J. A. Hamblin, M. Bezzant, W. C. Murdock, A. Porter. Front : W. R. Cook, G. D. Facer. President J. O. Smith. Box 295 Yakima, Washington.

### Leeds Conference; England

The branches here are firmly established with few elders from America, but with good local brethren holding the priesthood. Each branch is presided over by a presidency, some of whom are shown in the photo. Left to right, top row: Whittaker Metcalfe, Harry Greenall, Ernest Sheppard, Samuel Mitchell, Edgar Balme, and Nicholson Elliott. Bottom row: Simeon Stead, John W. Turner, Elder Wilfrid H. Wheatley, Dr. Geo. H. Higgins, President Leonard H. Whipple and Walter Walker.

The presidency of the branches are: Dr. Geo. H. Higgins, Jesse Knight, John W. Turner, Bradford; Walter Walker, Frank Holroyd, John Moore, Batley; Wilford Craven, Edgar Balme, Gerald Craven, Clayton; Arthur Priestley, Halifax; Harry Greenall, Samuel Mitchell, Ernest Sheppard, Leeds; Nicholson Elliott, Simeon Stead, Whittaker Metcalfe, Pudsey.



The relief societies are all fully organized and in a flourishing condition; also the mutuals. The lady missionaries are doing a very lively work. They have helped very materially in spreading the gospel, since few elders have been here, and they have been able to see good results from their work in friends and converts. President Leonard H. Whipple and Elder Wilfrid H. Wheatley, the only traveling elders in the Leeds conference, have had every success in their tracting. The last quarter they have distributed 8,960 tracts, sold 1,056 pamphlets, and given away and loaned 622.



This last week there have been six successful meetings held. At some, duets were sung by President Whipple and Harry Greenall, solos by Elizabeth Clapham, lady missionary. Hundreds of tracts were eagerly accepted by the splendid attentive audience. Elder Wheatley, R. H. Sanders, E. Balme also took leading parts in these meetings. At one meeting a man who had been drinking a little kept calling out that Joseph Smith was not a prophet. President Whipple paid no attention to him, but continued his remarks. A few minutes later President Whipple offered some pamphlets for sale, looking for those who were with the disturber, but they were in the crowd talking, so this very man who kept calling out, came forward and received the books and was the means of selling one Book of Mormon and 20 pamphlets, which amused and pleased the crowd. We feel well in the work of the Lord, and are hopefully looking for more elders, feeling that the harvest is ripe but the laborers are few.—Leonard H. Whipple.

### The Work in Vermont

Elder T. W. Tanner, writes from Burlington, Vermont, June 10: "Elders Lloyd Soelberg, Frank Hoff, Romania Hunsaker, and Nora Mortensen, have just arrived in the Vermont conference. We have a dozen elders and two lady missionaries in the field; hence feel strengthened in the work. We held conference May 16. It was a success in many ways. Prest. Geo. W. McCune and Prest. Heber C. Smith from the Massachusetts

conference and Elder Stringham of the Maryland conference gave us many instructions. While the work is advancing, we are still having some opposition. The police prevented us from holding a street meeting some time ago, stating that we had been informed that such meetings must not be held, which was not true, because we had received no such notice. The excitement did more good than our meeting could have done, because crowds of people gathered to hear us speak to the officers, and many were in our favor. Many friends were made who never could have been reached without this little excitement. Elders and lady missionaries: Standing



left to right: J. A. Donaldson, Salt Lake City, Utah; B. R. Godfrey, Magrath, Canada; Henry W. Story, local member, Hyde Park; Leonard Peterson, Ogden, Utah; Loyd Soelberg, Idaho Falls, Idaho. Second row: Rulon C. Pearce, Montpelier, Idaho; J. W. Marriott, Ogden; E. S. Meseny, Provo, Utah; Orval P. Mortensen, Rexburg; Frank E. Hoff, Montpelier, Idaho; Wm. F. Weiler, Salt Lake City, Utah. Front row: Chas. L. Jensen, Redmond; Nora Mortensen, Huntsville, Utah; T. W. Tanner, Conference Pres., Snowflake, Arizona; Romania Hunsaker, Ogden; Ashley Stringham, Woodcross, Utah, of the Maine conference."

### Opposition Creates Efficiency

Elder Fredrick P. Hawkes of the Central States Mission, Independence conference, writes from Springfield, Missouri: "The missionaries and doctrine of the Latter-day Saints are beginning to be known and recognized in Springfield, Missouri. The Sunday school is gradually increasing in membership and much interest is being shown. Our work has caused enough interest to create opposition which only gives a working basis and brings about more efficiency in the work. Elders laboring here are: Oro H. Moore, Payson, Utah; Geo. B. Lyon, Metropolis, Nevada; Fredrick P. Hawkes, Preston, Idaho; sisters: Bessie Eggbert, Ashton, Idaho, and Ingeborg Petersen, Salt Lake City, Utah."

# The Tongue an Unruly Member

---

*By Dr. Frank L. West, Director School of General Science, Agricultural College of Utah*

---

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. \* \* \*

"And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind;

"But the tongue can no man tame; it is an unruly evil, full of deadly poison."

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. \* \* \* My brethren, these things ought not so to be." (James 3:2, 6-11.)

When a very disconcerting and trying situation has arisen and nearly everything has gone wrong, then, of all times, all the faculties should be at their very best. Perfect poise and a clear mind are required to meet the emergency. Should anger and cursing result, just the opposite condition is produced and the individual completely disarms himself. A definite poison is produced by the system and is discharged into the blood. He cannot see or think clearly. His faculties are thrown into anarchy and confusion. He is overcome by a condition of temporary insanity. An uncontrolled vicious tongue usually results.

It is thought by some that to be forceful in speech, one must profane. Vulgar people of limited vocabulary attempt to be forceful by using profanity, but succeed only in disgusting decent people. Truly forceful speakers are clear thinkers, zealous and sincere, and they have enough words at their command to express accurately all of the nice shades of feeling that they want to convey. Their words and expressions are forceful and also elegant.

Because people are so interesting and significant they are usually the main subject of conversation. Detectives, money lenders, and employers of men need the power of discernment, because their business depends on a cold, unfeeling accuracy in judging human beings from an impartial consideration of their weakness and their strength. In general conversation, however, harsh, destructive criticism is quite unnecessary. In fact, the



kind word and speaking of all the best we can is very much to be preferred.

Slandorous gossip is not fair to the one being talked about. Courts provide that a man may know exactly of what he is accused. They give him a chance to defend himself, take note of his motives and weigh heavily the extenuating circumstances. The object of slanderous gossip is unjustly denied this self-defense.

Furthermore, it is very likely that what is being related is badly distorted, inaccurate, and in many cases largely false. It takes well-trained scientific minds to observe accurately and record events truthfully. Newspaper reports, made by men whose profession it is to get the truth to the public, are nevertheless frequently badly garbled. Gossip that has passed through a half dozen or more idle, frivolous brains can therefore hardly be expected to be reliable.

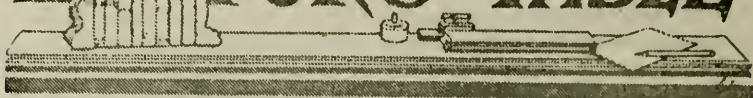
Slandorous gossip weakens the ties of friendship of all the parties because those present may expect the same vilification when they are not present, and harsh feelings are usually engendered in the one abused.

In addition to being largely false, unjust, and unkind to the one libeled or maligned, slanderous gossip has a bad influence on the parties to the conversation. This is particularly so if it is spicy and salacious. The recital is a dramatic rehearsal of the event by the soul of the speaker, and has a lasting effect indelibly stamped on the souls of those who think it through. This type of conversation, as well as the smutty story, cannot be defended on the score of haste or anger, or strife or even hate. "For wheresoever the carcass is, there will the eagles be gathered together." It is largely a matter of taste.

The scriptures say, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." The same thought was expressed by Buddha thus: "A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person. The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it."

Men of refinement who through the cultivation of an even disposition are slow to anger and quick to forgive, and who are generous in their opinions of others, and take delight in the success and prosperity of their associates because they love them, do not have unruly tongues and are seldom guilty of slanderous gossip.

# EDITORS TABLE



## Close of Volume XXIII

---

This number closes Volume 23 of the *Era*, with the largest circulation in the history of the magazine. We look for a renewal from all our subscribers, and the addition of many new ones. This can easily be obtained with the help of the faithful officers of the Y. M. M. I. A., without which it would not be possible to print a magazine as large as the *Era* for \$2, under prevailing costs. We offer our thanks to the officers for past services, and solicit their aid in obtaining an increased circulation for Vol. 24, beginning with November. We invite the reader to send in his subscription on the blank provided in the prospectus. Do not wait to be further solicited. We can promise excellent subject matter—interesting, timely, faith-promoting—and prompt monthly delivery. With thanks to both our readers and writers, we enter upon a new volume confident of success, and with promise to do our best to repay you in full for your investment in the *Improvement Era*.—*The Editors*.

---

## Cleaning up the Tobacco Evil

---

President Soren Rasmussen, of the Jordan stake of Zion, after returning home from the late Y. M. M. I. A. convention in June, decided at once to carry out the instructions which were adopted as the slogan of the organization: "We stand for the non-use and non-sale of tobacco." Having cleaned out his own place of business, so to speak, in the tobacco line, he went to his counselors and told them what he had done, and they willingly and at once fell into line. The result was that in less than a week no tobacco could be found in any one of the establishments conducted by the presidency, all three of whom are merchants.

The next step was to go to the high council and bishoprics of the wards. Committees were appointed for each ward, and instructed to call upon all places of business and induce the proprietors to discontinue the sale of tobacco.

A union meeting was held in July, where between four and

five hundred stake and ward officers were present. A vote was unanimously taken by that assembled body to do all in their power legitimately to stamp out the tobacco evil. The result is, as we learn from several sources, that the Latter-day Saints in that stake are cleaning out their places of business as far as tobacco is concerned.

President Rasmussen, in closing his communication to the editors of the *Era*, says, "We feel that the move is a proper one, and hope to continue the battle until the tobacco evil is stamped out from our midst."

The *Era* congratulates President Soren Rasmussen and his friends and associates of the Jordan stake upon the action which they have taken and we trust that the people will stand behind them with their patronage, faith and works, in the worthy example which they have set. There is no reason why the people should not see to it that their business enterprises shall in no wise suffer, but rather increase. We are quite certain that this will be the case, because the presidency have done a good act, and can now stand clearly before the people as exemplars in righteousness. We hope to hear from others, in other parts of the Church, who have taken like action, and there are many who are doing so. The Lord has said, "Tobacco is not good for man." Let every man resolve to abstain from tobacco, in order that he may have a strong body, a clear mind, and an enduring heart.—A.

---

## Concerning the Millennium

---

The *Improvement Era* is favored with answers from Elder Joseph Fielding Smith, of the Council of the Twelve, to the following questions, that have been propounded by elders in the mission field:

"Will there be any wickedness upon the earth during the Millennium?" I have this to say in answer: The Lord has promised that at his coming he will take vengeance on the wicked, he is coming in his anger and it will be a day of vengeance (Doc. and Cov. 133:51) against all the ungodly who shall be as stubble (Mal. 4:1) and they shall be consumed and left without root or branch. All such references to the destruction, as these to which I here refer, have bearing *only* upon those who have had the privilege of receiving the gospel, or who have known the will of the Lord concerning themselves and have rejected the light and have delighted to do evil, loving darkness rather than light. The honest and honorable, I take it, who have not received the gospel and who live among the nations



shall not be included in this class. Surely the heathen are not included, for the Lord in many references makes special provision for their conversion and redemption. Now in our narrow vision we expect these great changes to come suddenly. It is true that the Lord will come suddenly, for such a coming he has promised, but that all the conditions and vicissitudes connected with the reign of peace will be ushered in suddenly at the time of his coming would hardly be a reasonable conclusion. The Lord works on natural principles. The preparatory work for the millennial reign is now under way and must continue for some time, I take it, even after he comes. People will have to be taught, the proper instruction will of necessity have to be given, the gospel will have to be declared and this will take time. Satan is to be bound, as the scriptures say, that he shall have no power to tempt any man, but the traditions of the centuries will still exist and the influence they have on the minds of the children of men will not be removed in a moment. Men have their agency and will be able to act for themselves even after Satan is bound, and the effects of teachings and traditions will remain with them even to the extent that perhaps some will fail to understand the gospel and receive it. However, I take it, these will be very few. When the time comes that death is removed and man lives the "age of a tree," if he has not received the gospel, he is a sinner and under condemnation and therefore worthy of being cursed. Wickedness and sin as we comprehend the meaning of these expressions now, will *not* prevail during the millennium. The Lord, however, calls all men *wicked* who do not receive the fulness of his gospel (Doc. and Cov., 35:12; 84:49-53). King Benjamin said—and he was instructed by an angel—"that the blood of Christ atoned for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned" (Mosiah 3:11), but that the time would come—and that time must be during the millennium—"when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when *that* time cometh, *none* shall be found blameless before God, *except* it be little children, *only* through repentance and faith on the name of the Lord God Omnipotent." (Verses 20-21.) I take it that this expression from the discourse of King Benjamin is in full harmony with the expression of Isaiah in the 65th chapter. Again, Zechariah declares that after the destruction of the wicked and the restoration of Jerusalem, "every one that is left of the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the

feast of tabernacles. And it shall be, that whoso *will not* come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles." (Zech. 14:16-19.)

All of these references show that man will still have his agency even after Satan is bound, and will follow his traditions and inclinations to some extent at least, if he shall so choose. But the nations will be forced to acknowledge the reign of the Great King or punishment shall be meted out to them. Corruption and vice shall be done away, those who indulge in such practices shall be swept off from the face of the earth and it shall be as it was in the days of the great Nephite destruction at the time of the crucifixion that only the more righteous or the better class of mankind, including the heathen, shall be left (Doc. and Cov., 45:54).

In answer to the second question: "Are we living in the Millennium, and is one hundred years of the Millennium already past," I answer, no, to both questions. Following his own resurrection the Lord has the power to call forth any from the dead whom he may choose. The scriptures are clear, however, that there shall be a time for the first resurrection and that time shall be at the coming of the Son of God (See Doc. and Cov., 88:96-99), or immediately preceding that event. President Young is on record as having said in a discourse that these things shall commence among the Saints before the world shall know anything of them. It is not the doctrine of the authorities of the Church, however, that we are now in the millennium. Neither was the coming of the Lord to Joseph Smith the fulfilling of his prediction regarding his second coming. You will understand from the reading of the scriptures that the Lord was to come suddenly to his temple, he was to make himself known to his covenant people; this is separate and distinct from the great coming when he is to descend in the clouds in glory as the avenger, for he has said concerning that coming that when the sign of the Son of Man is seen it shall be like the lightning in the east that shines even to the west and all the nations of the earth shall mourn, and *they* shall see the Son of man coming in the clouds of heaven with power and great glory. The Prophet Joseph Smith has said that the sign of the coming of the Son of God will not be given until after the sun shall have been darkened and the moon bathed in blood. Read section 133 of the Doctrine and Covenants.

## Books

### Pageantry

The *Era* has received from Prof. B. Roland Lewis, Department of English, University of Utah, also chairman of the State Committee for the Utah Pilgrim Tercentenary Celebration to be held December 21, 1920, and through the spring of 1921, a bulletin entitled *Pageantry and the Pilgrim Tercentenary Celebration, 1620-1920*. It contains suggestions on the celebration of the occasion for the Utah schools; how it should be celebrated; the pilgrim pageant in Utah; staging a pageant, including the organization indoors and outdoors; special suggestions for grouping, and four sample pageants: Pilgrim Pageants for the Grades, a Pilgrim Utah Pageant, a Pilgrim Pageant by Victor E. Williams, and a Pilgrim Pageant, by Ethel M. Connelly. It has also a bibliography on writing and staging a pageant, historic development of the pageant, community drama, materials for community pageants, dancing, outdoor pageants, etc., and the current volumes on Plymouth and the Pilgrims.

The publication, No. 4, Vol. 10, Bulletin University of Utah, is very valuable for schools, for which it is especially written and adapted, and should be of great service to the Young Men's and Young Ladies' Associations who contemplate staging pageants during this season.

### Guide for Stake Institutes

The Social Advisory Committee, representing all the auxiliary organizations of the Church, have issued a *Syllabus* for stake institutes in teacher-training, social and recreational leadership, and charities and relief work. It is a volume of nearly one hundred pages designed for the use of stake and ward social committees and particularly for the stake institutes to be held during the opening of this season. The manual is divided into three parts, treating, first, social and recreational leadership; second, charities and relief work, and third, teacher-training. Each of these divisions is given a comprehensive outline of the program to be carried out in the institute. The book will be of immense value and help to recreational leadership, charities and relief work, and teacher-training leaders, as well as those who desire to make a study of this very important activity now taken up in the various auxiliaries of the Church. The M. I. A. officers are especially interested in social and recreational leadership, and teacher-training, and should be in full attendance at the institutes. The price of the *Syllabus* is 25c post-paid, and may be obtained by addressing the Executive Secretary of the Social Advisory Committee, Church Office Bldg., Salt Lake City, Utah.

### "Bulletin" of Church Statistics

*Bulletin 142*, issued by the Department of Commerce Bureau of the Census, Sam. L. Rogers, director, deals with Church statistics as obtained for the year, 1916. At that time there were in the United States, as shown by the reports, a total of 202 denominations, of which 158 are grouped together in 24 "families" and the rest, 44, are listed separately.

According to the Bulletin, no less than 31 denominations were listed for the first time in 1916, owing to division in the existing bodies, or to immigration, or to the appearance of new organizations. There are 15 of this class.

The Church of Christ (Scientist) is omitted from the body of the list of denominations, because reliable statistics were not obtainable, and a number of other cults, such as New Thought, Millennial Dawn, Russelites, Holy Rollers, are not counted because of lack of definite organization.



In the list as published, there are five classes of Adventists, seventeen different organizations of Baptists, exclusive of the six kinds of Dunkers who are also Baptists. There are nine kinds of "Brethren," seventeen kinds of Methodists, fifteen kinds of Mennonites, twenty-one organizations of Lutherans, ten kinds of Presbyterians, two kinds of Spiritualists, and several so-called Catholic churches.

The total number of members reported for all denominations is 41,926,854. Of this number the Roman Catholics claim 15,721,815. Next in membership comes the Methodist Episcopal church with 3,717,785. The Methodist Episcopal church, South, reports 2,114,479. Other denominations stand, as to membership, as follows: National Baptist Convention, 2,938,579; Southern Baptist Convention, 2,708,870; Presbyterian Church in the United States, 1,611,251; Northern Baptist Convention, 1,232,135; Disciples of Christ, 1,226,028; and Protestant Episcopal church, 1,092,821. The membership of Jewish congregations is given as 351,135. The smallest denomination reported is The Friends (Primitive), with 60 members.

Of special interest to the *Era* are the statistics concerning the Latter-day Saints. The total membership in the United States is given as 403,388. They are distributed in the Western states as follows:

|                | 1890    | 1906    | 1916    |
|----------------|---------|---------|---------|
| Utah .....     | 117,640 | 151,032 | 257,719 |
| Idaho .....    | 14,816  | 32,159  | 72,439  |
| Arizona .....  | 6,500   | 6,175   | 12,496  |
| Wyoming .....  | 1,322   | 5,203   | 9,447   |
| Nevada .....   | 417     | 1,105   | 3,429   |
| Colorado ..... | 1,640   | 2,194   | 3,358   |
| Montana .....  |         | 242     | 1,460   |

In other states in the Union the membership is not given in detail.

The comparative statistics show that the Roman Catholic church, in 1916, was first in number of members in 33 states and in the District of Columbia, and that in 15 of these states that church represented over 50 per cent of the entire church membership, as against seventeen states in 1906. In the thirty-three states, however, in which the Catholic church led in 1916, it was with a decreasing proportion in twenty-seven, as compared with the figures for 1906, and the most notable reductions were in the states of the Mountain division—Montana, from 76.2 to 56.8; Wyoming, from 46.9 to 32.4; Colorado, from 52.6 to 40.7; and Nevada, from 70.2 to 54.1 per cent. The Latter-day Saints showed an increased proportion in Idaho of from 41.4 to 53.5; and in Nevada, from 6.6 to 21.2 per cent.

### Catalog of the Latter-day Saints' School of Music

Increased facilities are offered in the Latter-day Saints' school of music beginning the season of 1920 in the historic Gardo House, one of the most ideal situations for such an institution to be found anywhere in the west. This school is in touch with every music activity in the community; and Salt Lake City, where it is located, is the natural music center of the intermountain region. Some of the most experienced and prominent teachers and musicians of the west are members of the faculty, products of the best teachers in this country and Europe. The piano department, voice department, instrument department, the wood-wind and brass instruments department, and the department of theory and lectures, and oral expression and diction, are presided over by competent and well-trained teachers. The L. D. S. school of music has a great advantage; clean, healthy, moral environment surrounding the students in every department. A complete catalog is published, containing detailed information of courses, which will be sent on application to the school, 70 East South Temple Street.

# PRIESTHOOD QUORUMS' TABLE

## SPIRITUAL GROWTH AND POWER

By E. H. Lund

There appeared in the August issue of the *Improvement Era*, 1919, a short article under the caption, "A Message with a Few Suggestions to the Seventies." The many excellent thoughts expressed and suggestions offered for individual and, in a quorum capacity, collective improvement contained therein prompted the writing of this article. Along a similar line of thought, and with special reference to the Seventies, what here follows applies with equal force to the priesthood generally.

### *Mental Activity*

Perusal of the article referred to reminded me of a certain action taken some years ago, by a large representative body of Seventies of the Granite stake of Zion, assembled in conference. On that occasion the following slogan was adopted, as doubtless it was in many of the stakes of Zion:

*To be a Seventy means mental activity, intellectual development and the attainment of spiritual power.*

The slogan was formulated by President B. H. Roberts, and printed in one of the year books of the Seventy, and recommends itself by its incisiveness, terseness and conciseness. It is recommended because of the enumeration of principles vital not only to man's temporal salvation, but to our individual success, exaltation and eternal progress in the kingdom of our Father.

Have we forgotten it? Or have we failed to duly ponder and sense the fuller meaning of its terms? Are we even now heedlessly or thoughtlessly failing to live it, or to govern our lives by the spirit of it? To make the Slogan a vital, inspiring thought in the shaping of our individual course in life we should bear in mind what each of the several "propositions" stands for: mental activity, intellectual development, spiritual power. Let us consider them.

By the simple exercise of the will to attain, man may enlarge in intelligence; by study and careful observation, he may increase the scope of his understanding. According to the genius, or the power of mental absorption which each one possesses, knowledge is quickly or less rapidly stored in our minds. One of the primary laws of universal nature is continuity of motion. The great law of existence is progression. Failure to make intelligent use of one's talents and mental powers invites a condition of lassitude, followed by spiritual stagnation—retrogression and eventual oblivion.

An idle, dormant brain  
Is as a desert plain—  
No faith, no hope, no life is there.

Stagnation is death; action is life. One must keep moving, moving forward, upward and onward. We are dual beings, endowed with the higher reasoning faculties and intelligence that are eternal and God-given.

The deteriorating tendencies of the flesh must be overcome by the elevating will power of the spirit. Self-government! It is, therefore, within our personal power to direct our energies so intelligently that we may grow in moral strength and advance in spiritual power in the attainment of a future God-like state of perfection.

The glory of God is intelligence. This, to my mind, bespeaks God's perfection as a personal being, perfection of his mental faculties, perfection of his all-embracing Godly attributes, perfection of his understanding, his omniscience. And even with God the Father the principle of *progression* continues in operation. Also, "omnipotence" and "omniscience" may be said, in the last analysis, to be relative terms, for God's power and knowledge is supreme and superlative only in so far as the beings, the entities and the inconceivably multitudinous creations (Pearl of Great Price, Book of Moses 1:4, 37; Abraham 3:12; Doctrine and Covenants 29:33), over which he has jurisdiction and the right of presidency, is concerned. For it must not be said that God our eternal Father has reached a point where he cannot further expand in intelligence, in knowledge, in power, in the acquisition of new truths through ever-widening experiences. No; God, the Father of us all and of Jesus Christ our elder Brother, has not reached a stage or point beyond which he cannot further advance. Our Father is a progressive Being, and will continue to enlarge in knowledge and power throughout the endless eons of eternity.

As the glory of God consists mainly in the infinite extent of his all-embracing knowledge and wisdom; that is to say, superlative, above that of all other intelligences (Abraham 3:19), so also in ratio, it may be stated, is intelligence the glory of man in this life, as it shall be in his future estate. Man is saved no faster than he gets knowledge, said the Prophet Joseph Smith. (*Hist. Joseph Smith*, Vol. 4, p. 588; see also Doc. and Cov. Sec. 130:18, 19 and Sec. 131:5, 6.) Knowledge, therefore, is necessary to one's salvation; *i. e.*, in the fulness of the term—positive, progressive, constructive salvation. Knowledge begets wisdom, and "with all thy getting get understanding." (Prov. 4:5-9.)

*Mental activity*, then, consists in being mentally alert, alive to the opportunities presented in this life for each one to add to and ever increase his knowledge through the several channels offered—by study, by ear, by sight, by our daily experiences. "Seek ye out of the best books words of wisdom: seek learning even by study, and also by faith." (Doc. and Cov. 88:118.) In these days of wonderful educational facilities—not in books alone but also in the practical affairs of daily social life—the materials are inexhaustible by which we may build and grow in usefulness, knowledge and understanding.

### *Intellectual Development*

We may define *intellectual development* thus:—The training of the mind, intensifying one's powers of perception, discernment, enlarging the understanding, developing the faculty of thought, to think clearly. In order that our mental activities may be of a wholesome nature and elevating, we must "school our feelings," be self-controlling, overcome tendencies and cravings aright. Since the inherent tendencies of the flesh are toward evil (Gen. 8:21), man is inclined to give way the more readily to iniquitous thought, which tendency and inclination must be overcome by continuous striving and the prayer of faith. Let the flesh be made subject to the righteous will of the spirit. If we would develop intellectually and become indeed masters of our destiny, we must purge ourselves from all semblance of evil, else there can be no advancement, and God has said, "I the Lord cannot look upon sin with the least degree of allowance." (Doc. and Cov. Sec. 1:31.)

And on a former occasion, the Savior said to those who believed on



him—and the word is unto all his covenant people: “If you continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the *truth shall make you free*.” (John 8:31, 32.) To know the truth is the greatest achievement of mankind. Our beloved former leader, President Joseph F. Smith, some years ago, when enlarging upon the above thought, expressed his view of the subject in the following language:

“If you love the truth, if you have received the gospel in your hearts, and love it, your intelligence will be added upon, your understanding of the truth will be expanded, become larger than in any other way. Truth is the thing, above all other things in the world, that makes men free—free from indolence and carelessness, free from the fearful consequences of neglect, for it will be a fearful consequence if we neglect our duty before the living God. If you will learn the truth and walk in the light of truth you shall be made free from the errors of men and of crafts; you will be above suspicion and above wrong-doing of every description. God will approve of you and bless you and your inheritances, and make you prosper and flourish like a green bay tree.” (*Improvement Era*, Vol. 21, p. 102, December, 1917.) If one will wholly keep the commandments of God, the promise is sure; one’s mind will be imbued with the enlightening Spirit of the Lord unto the enlarging of the understanding, imparting a perfect knowledge of things as they really are, enabling one to distinguish between truth and error, between good and evil, to choose the right. Thus, *knowledge of the truth* shall make him free, immune from the machinations of Satan. Certainly, by all logical reasoning, such knowledge should mean absolute immunity from evil. Such must be the ultimate conclusion, of the situation. With such knowledge, coupled with the knowledge that there is future exaltation and eternal progress awaiting him, it would seem one cannot fall, except it be by deliberate choice, fully conscious of the dire consequences. I say, it is inconceivable that one possessing the truth, with a perfect comprehension of all it means, would deliberately so choose. If so, such an one, indeed, might be classed with the sons of perdition, who, we may believe, happily are few and far between, at least from among mortals; as scarce, one will say, as are they who would deliberately cut out his own eye, or amputate his nose to spite his face!

### *Spiritual Power*

To attain to *spiritual power* should be the aim of every Latter-day Saint. And especially should the faith and prayerful efforts of every man be so directed. How shall we define “spiritual power”? What principle or rule of action must govern or dictate one’s manner of life, in order that one may be a power for good among men?

Spiritual power is the outcome of spiritual growth. As growth is the first law of the physical life, so also is it the first law of spiritual development. But there the analogy stops; for while the physical being, on reaching maturity, ceases to grow, our spiritual development continues, knowledge is added to knowledge, and one progresses continually. As man increases in knowledge and spirituality, so also in ratio does his power to do good among his fellow men and the ability to accomplish great things. One comes into closer relations with the varied natural forces, and is better able to analyze and understand the complexities of life, to discern and comprehend the truths of existence as they are unfolded to the view in the multifarious human activities about us. Perhaps one seeks to know the motives that incite men to action. We ponder the mysteries of thought, the secret workings of the mind, the results of which are revealed in the actions of men as they respond to incentives to do good or evil, showing their measure of strength or weakness in will power.

Thus, by observation and personal experience in our daily association with other people, we are moved to self-analysis, enabling us to discover

and correct our own shortcomings, and strengthen our bulwarks against temptation, gaining for us proportionately greater will power to withstand evil; and, as we continue to exercise the will to do good, to work righteousness, so also in proportion may we receive light and knowledge through the inspiration of the Spirit of God, thus increasing in spiritual power, wielding a mighty influence for good among the children of men.

Everywhere is manifest the spirit of ambition for material and social success. With the great majority of people the spiritual side of man's nature is neglected. Catering to selfish desires, aspiring to the honors of men, bent upon temporal salvation alone, seems to be a universal trait of the human mind. For many centuries the reason for this condition has no doubt lain in the fact that the world has been distracted by an inextricable mass of unreasoning, unsatisfying, confusing and mystifying religious thought, from which the intelligent mind is unable to extract sufficient sound material on which to found a hope of the future, develop faith in a just God and aspire to the joys of eternal progression in the kingdom of our Father. This sad condition of the world, wherein men are being "wafted to and fro by every wind of doctrine," excites compassion and sympathy rather than criticism and censure in the breast of the man of God who devotes his time and energies to correcting and counteracting the many existing fallacies and misconceptions of the truth, in preaching the gospel of Jesus Christ, and in alleviating pain and sorrow wherever possible. His heart sympathies go out to his fellow men, struggling for existence, weighed down with the responsibilities of life, discouraged by the sorrows of the present, and by the unrealized ambitions of earlier years.

Thus, by acquaintance with life beyond our own petty affairs, consciously noting the life-battles of our brother, interesting ourselves in his welfare, anxious to render him aid when in vital need of substantial assistance; I say, thus actuated, our willing spirit becomes strengthened, the tendencies of the flesh are overcome, and the last vestige of egotism will be abolished and finally eliminated from our sentient selves. The selfish narrowness of individualism disappears, and we broaden out in the spirit of human sympathy and benevolence, enlarging in spirituality.

Contact with our fellow men, helping one another to solve the many vexing problems that confront us, beget outflowing sympathy and love, and one feels impressed to inquire of God as to one's own status before him. Men become humbled, haughtiness and arrogance give way to humility of heart and mind; altruism supersedes egotism, and the soul is imbued with charity and love toward all mankind.

In thought and deed, let each one be actuated by the "still, small voice" of a clear, clean conscience, and God's Holy Spirit shall be a constant companion. (Doc. and Cov. Sec. 121:45, 46.) And so may we attain to spiritual growth by keeping the commandments, and cultivating the Spirit of God; and spiritual growth carries with it ever-increasing spiritual influence or power for good among our fellow men.

The Seventies' slogan is worthy of adoption, not only by all the quorums of the Priesthood, but by every Latter-day Saint. It covers all the ground for moral uplift and individual progress. May we stand for "mental activity, intellectual development, and spiritual power." Work for its achievement.

*Salt Lake City, Sugar Sta.*

# PASSING EVENTS



*Snow* capped the summits of Lone Peak and Twin Peaks, Aug. 27. This is an early reminder of the approach of old Boreas.

*Dr. George L. Miller, Omaha's first physician*, died in that city Saturday, Aug. 28. Dr. Miller was also one of the pioneer editors of the west.

*The Mexican revolution*, led by Gov. Esteban Cantu, of Lower California, was ended, as reported officially from the City of Mexico, Aug. 16. Cantu was succeeded in his office by Luis M. Salazar.

*A hail storm* of unusual severity struck Lehi, Aug. 9, damaging gardens, and wheat and lucern fields and fruit trees, breaking windows, and killing some chickens and Belgian hares. The loss is estimated at many thousand dollars. Many hail stones were as large as bantam eggs.

*John Barrett*, who for fifteen years has been director general of the Pan-American Union, retired from that position, Sept. 1. He was succeeded by Dr. L. S. Rowe, a gentleman well qualified for that position. For a number of years he has been the head of the state department's division of Latin-American affairs.

*Pinecrest House* in Emigration canyon was opened Sunday, Aug. 8, with religious services, attended by President Heber J. Grant and other Church officials. Addresses were delivered by President Heber J. Grant, A. H. Woodruff, E. S. Woodruff, A. H. Woolley, and Henry Wallace. In-vocation was offered by Frank L. Copening.

*Two De Haviland planes*, making a trial flight from Omaha to San Francisco as a forerunner to the actual operation of this addition to the transcontinental air mail route, alighted at Buena Vista field shortly after 7 o'clock p. m., Aug. 26. The machines were piloted by Elmer G. Leonhardt and D. C. Smith. The birdmen left the transcontinental flying field at Cheyenne at 10:27 o'clock a. m., Aug. 26.

*James ("Tama Jim") Wilson*, secretary of agriculture in the cabinets of Presidents McKinley, Roosevelt, and Taft, died at his home in Traer, Iowa, Aug. 26, at the age of 86. Mr. Wilson had been ill for several months. During his twelve years of service in the department of agriculture, Mr. Wilson became one of the best-known agricultural authorities in the United States.

*The loss of life* in the world-war, actual and potential, is now placed at the enormous figure of 35,320,000. The figures, as published by the Society for Studying the Social Consequences of War, Copenhagen, are: Killed in war, 9,819,000; deaths due to blockades, war epidemics, etc., 5,301,000; fall in birthrate due to the mobilization of 56,000,000 men between 20 and 45 years of age, 20,200,000.



*Utah's population*, as announced by the census bureau, Aug. 30, is 449,446. The increase during the last ten years was 76,095, or 20.4 per cent. This is considerably below the increase of the preceding decade, which was 96,602, or 34.9 per cent. But considering that the war took away a large portion of the male population, for training camps and industrial plants, as well as for overseas service, the gain is satisfactory.

*The Thirteenth annual convention* of the National Tax association was opened in Salt Lake City, Sept. 6, by a session at the Hotel Utah. Governor Bamberger delivered an address of welcome. Delegates from thirty-eight states, from the District of Columbia, and from Hawaii, Porto Rico, and Canada were present. The association has been formed for the purpose of arousing general interest in the subject of taxation and also to encourage more careful and effective disposition of public revenues.

*Workers of the world* are urged to organize for the purpose of resisting efforts to plunge nations into wars. The appeal is sent out from Rotterdam, Aug. 24, by the International League of Trade Unions. "One of the best methods of preventing future wars," says the statement, which is published in the *London Times*, "is to refuse to transport troops or war materials. Organized labor should cease to be the accomplice of imperialism and militarism, and only the decided action of the people will save mankind."

A new star is said to have been formed in the constellation Cygnus, as reported Aug. 23, through Harvard observatory, by a collision between a large comet and a comparatively dim sun. The information came to Captain Thomas J. J. See of the naval observatory at Mare Island from Professor Charles C. Conroy of Los Angeles. The star forms a corner of the parallelogram of Alpha, Gamma and Delta Cygni. At present it is of the second magnitude, but the magnitude may be expected to increase for several days, and then to die down in the course of a few months.

*Belfast, Ireland*, on Aug. 28, was the scene of fierce fighting in the streets, between Sinn Feiners and Unionists, as a result of which eleven men are reported dead while a great deal of property was destroyed by incendiaries. Acts of lawlessness were reported from many parts of the island. On Aug. 30 the Shankhill district of Belfast was said to be "a blazing inferno." A score of fires had been started, the police fired on the rioters with fatal effects. Among the dead was one young woman. Many wounded were taken to the hospitals.

*The annual convention* of Utah school district superintendents was held in Salt Lake City, Aug. 13. Twenty districts were represented. Governor Bamberger in his address of welcome declared that he was proud of the record made by the educators. He regretted that their compensation, was so scant and expressed his conviction that all would come right in the end. In the afternoon an address was delivered by State Superintendent Leo J. Muir on "The State Department of Education; its function and present plan."

*The Seventieth anniversary* of the beginning of the Scandinavian mission of the Church, and especially the first baptisms in Denmark, Aug. 12, 1850, was observed by a series of religious services and social gatherings of Scandinavians in Utah and near-by states, in Salt Lake City, Aug. 14 and 15. The services were held in the Assembly Hall and the Tabernacle. There were about a thousand visitors. Among those present were

Elder Peter Bruun, who presided in the Christiania conference fifty years ago, and Augusta Dorius Stevens, one of the first 28 emigrants from Denmark.

*An appeal for the union of churches* was issued by the Anglican bishops attending the recent Lambeth conference, according to a statement issued by the archbishop of Canterbury, Aug. 12. In the appeal, the belief is voiced that unity of all the churches involves the acceptance of the Apostles' and the Nicene creed, the Bible, baptism, communion, and a ministry possessing "the commission of Christ and the authority of the whole body." Other matters taken up by the Lambeth conference included the admission to the ministry of women, and discussions of marriage law, the league of nations, and relations between capital and labor.

George Freestone, a pioneer of Ashley valley, Utah, died at Vernal, Aug. 26, at the age of 82. He was born of English parentage on Prince Edward's Isle, Aug. 13, 1838, and came to America with his parents, in 1840. At the age of 13, he began his pilgrimage from Ohio to Utah, his parents being members of the Church. He arrived here Sept. 9, 1858. Brother Freestone has led a very active life. He worked on the Salt Lake Temple, served in the Blackhawk war, in 1866, engaged in farming, served for eleven years as bishop of the Vernal ward, and performed a mission to England from 1894 to 1896. He married Alice Carlisle who died in 1869, and in 1872 he married Jennie Lind, who survives him, as do seven sons and four daughters.

*The completion of an all-concrete highway* which stretches through three counties, Salt Lake, Davis, and Weber, and between the two largest cities of the state, Salt Lake and Ogden, and extends both north and south in the longest continuous hard surfaced road existing between the Mississippi river and California was celebrated, Aug. 18. Governor Bamberger under whose administration the work has been completed, and former Governor William Spry, under whom it was begun, were present at the dividing line at Farmington, and, when the large crowd had gathered, Governor Bamberger, with a few brief words, snipped the cord of fluttering banners and declared the road officially opened. A formal program was then carried out at Lagoon.

*The Republican nominees* for the U. S. Senate and for state offices for Utah were selected by the state convention, Aug. 26. For U. S. Senator, Reed Smoot, For Governor, Charles R. Mabey; Justice Supreme Court, J. E. Frick (Ten-year term); Secretary of State, H. E. Crockett; Attorney General, Harvey H. Cluff; Treasurer, W. D. Sutton; Auditor, Mark A. Tuttle; Superintendent Public Instruction, George Thomas.

Presidential electors—Warren L. Wattis, Mrs. George T. Judd, James A. Melville, Jr., J. Howard Garrett.

At the district convention, Aug. 27, E. O. Leatherwood, of Salt Lake City, and Don B. Colton, of Vernal, Uintah Co., were nominated for Congress.

Thomas M. Abbott, a pioneer of 1847, passed away in his home at Farmington, Aug. 13. He was born in Wales, Middlesex, Co., Mass., Jan. 1, 1832, and came to Salt Lake, with his parents, Sept. 24, 1847. He became widely known as a frontiersman and scout, serving in the Blackhawk Indian war and being a member of the expedition that explored Idaho as far north as the Salmon river. As a scout and mountaineer he served with Lewis Robison, Edgar Brown, and the famous "Pegleg" Smith. He built the first house in Idaho at the point where the old emigrant trail leaves the

mesa to drop down to Bear lake, and it is also recalled that he was chain-man for Colonel Stansbury when he made the shore line survey of Great Salt Lake at the request of the United States government.

*The First Airplane in Monticello*, arrived from Thompson on Friday, August 13. The renegade Ute Indians wandering about the settlement became quite excited, and came running to the whites to know what was the matter. About this time, too, a company of seven people from Salt Lake City to attend the auxiliary conference-convention, arrived and added to the excitement of the Indians, who came the next morning to ascertain what the people from Salt Lake were talking about. When they were assured that the airplane and the meetings had no connection, they calmed down, and on Saturday, 14th, and Sunday, 15th, it was said that some of them took rides in the machine which circled the settlement many times, carrying passengers, during the two days.

*The Democratic nominees* for the U. S. Senate and for state offices for Utah were selected by the state convention, Aug. 30, as follows: For U. S. Senator, Milton H. Welling, Fielding. For Governor, Thomas N. Taylor, Provo. For Justice of Supreme Court, Harold H. Stephens, Salt Lake. For Secretary of State, Elbert D. Thomas, Salt Lake. For Attorney General, Stuart P. Dobbs, Ogden. For State Treasurer George M. Whitmore Nephi. For State Auditor, Daniel O. Larson, Moroni. Supt. Public Instruction, L. J. Muir, Bountiful.

Presidential Electors, Mrs. Daisy Allen, Garfield; Mrs. Martha E. Barnes, Kaysville; E. E. Hoffman, Richfield; William Edwards, Cache county.

For Congress, First District, James W. Funk, Richmond; Second District, Mathonihah Thomas, Salt Lake.

*The Seventieth Olympiad* was opened Aug. 14, at Antwerp. King Albert and Queen Elizabeth, of Belgium, the princes, Cardinal Mercier, and many other notables attended the ceremonies. Utah was represented by Oscar A. Kirkham, of Salt Lake City, and two boy Scouts, Reed Vetterli and Francis Goeltz. The American contingent was led by Patrick McDonald, who, standing 6 feet 5 inches tall, carried the American flag. The standard bearing the name "United States" was carried by H. J. Hebner, a member of the American water polo team. Eillen Riffin, the 12-year-old American girl diver, was the youngest contestant in the parade. Nils Skoglund, a Swedish boy aged 13 years, also was an entrant in the diving event. The oldest competitor was Mr. Swan, a Swede, who, although 72 years old, helped his nation's rifle team to win first place. America entered the stadium with a one-point lead over its nearest competitor, Norway. The scores of preliminary contests follow: America 57, Norway 56, Sweden 39, England 20, Holland 13, Belgium 13, France 10, Finland 7, Denmark 7, Brazil 6, South Africa 6, Switzerland 5, Canada 3, Italy 3, Spain 2, Greece 2, Czecho-Slovakia 1.

*The woman suffrage amendment* was ratified Aug. 23, for inclusion in the federal constitution, the Tennessee house voting 50 to 46 to concur in the senate resolution adopted Aug. 20, 25 to 4. The action made Tennessee the thirty-sixth state to approve the amendment. The text of the amendment reads as follows:

"Resolved, by the senate and house of representatives of the United States of America, in congress assembled (two-thirds of each house concurring therein), that the following article be proposed to the legislatures of the several states as an amendment to the Constitution of the United



States, which when ratified by three-fourths of the said legislatures shall be valid as part of said Constitution, namely:

"Article —, section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex.

Section 2. Congress shall have power, by appropriate legislation, to enforce the provisions of this article."

Secretary Colby, on Aug. 26, signed the proclamation declaring the amendment "to all intents and purposes a part of the constitution of the United States." On Aug. 30 Utah women celebrated the event by a gathering at the state Capitol.

*Colonel Thomas G. Webber*, passed away at his home, Salt Lake City, Aug. 15, 1920, 84 years of age, after a long illness. He was born at Exeter, England, Sept. 17, 1836. His parents were Thomas B. and Charlotte D. Burg Webber. In 1855 he came to New York, and in 1857 he enlisted in the U. S. army. During the Civil War he took part in the battles of Yorktown, Williamsburg, Gaines Mill, White Oak Swamp, Fredericksburg, Kelly's Ford, Chancellerville, Upperville, Gettysburg and Williamsport. When he left the army, he was adjutant of his regiment. Colonel Webber was business manager of the old Salt Lake *Telegram* until the paper was removed to Ogden in 1860. He filled the same position there only for a short time, returning to Salt Lake to become connected with Zion's Co-operative Mercantile Institution. He was made secretary of the organization in 1871 and in 1875 the office of treasurer was added to his duties. In 1876 he filled a mission in Great Britain, returning home in the winter of 1877-78. He was interested in many business enterprises, but he is best known as the general superintendent of the Z. C. M. I., which position he has held for many years, during which that institution has grown to its present importance. He was also at one time commissioned lieutenant-colonel of artillery in the Utah militia and later became adjutant of the second brigade and a member of General Richards' staff. After coming to this city, he married Miss Nellie Richards, daughter of the late Franklin D. Richards.

*A terrible explosion* in Wall Street, New York, near Broad Street, shook the buildings in that busy center of the financial world, at noon, Sept. 16, causing the death of thirty-four persons and serious injury to at least 200 more, and an estimated damage of a million dollars to the buildings. The banking house of J. P. Morgan & Co., the subtreasury, and the assay office were partially wrecked. Evidence tending to confirm the surpicion that the explosion was due to an immense bomb, or some kind of infernal machine, came from several sources. An Associated Press reporter gave the following graphic description: "It was a crash out of a blue sky—an unexpected, death-dealing bolt, which, in a twinkling, turned into a shambles the busiest corner of America's financial center, and sent scurrying to places of shelter hundreds of wounded, dumb-stricken, white-faced men and women—fleeing from an unknown danger. I was just turning into Wall Street from Broadway, when I first felt, rather than heard, the explosion. \* \* \* Its force was sufficient to all but throw me off my balance. Instantly following the concussion came a sharp, resounding crash, which shook to their foundations the monster buildings facing either side of Wall Street. With the roar of the blast came the rattle of falling glass, and from the junction of Wall, Nassau and Broad streets—a block distant—screams of injured men and women." When the reporter arrived on the scene he found fragments of human bodies and animals and debris scattered in all directions.

K. J. FETZER, Manager

MRS. MARIE F. MUELLER, Secretary

PHONE WASATCH 3210



Manufacturers of **Bank, Office, Store and Church Fixtures**

**Fine Cabinet Work.**

**32 Richard St., Salt Lake City**

**AFTER THE FIRE EVERYBODY ASKS**

**Was It Insured?**

Can you answer YES?—in the

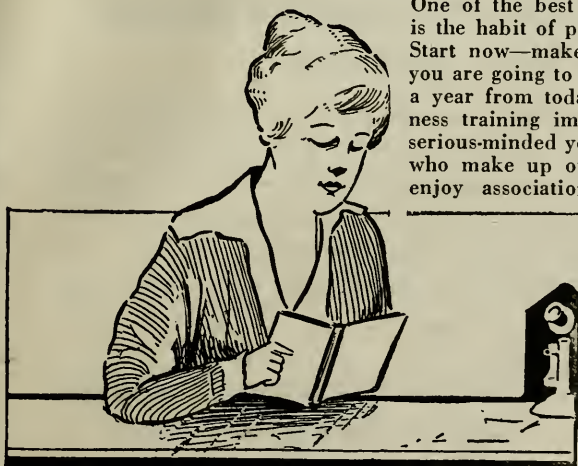
**HOME FIRE INSURANCE CO.**

**HEBER J. GRANT & CO.**

*General Agents*

**22 Main Street, Salt Lake City, Utah**

**MAKE THE DECISION NOW**



One of the best habits you can form is the habit of prompt decision.

Start now—make up your mind that you are going to hold a better position a year from today. Begin your business training immediately with other serious-minded young men and women who make up our classes. You will enjoy association with these young

people and your progress from day to day will add further pleasure.

In a comparatively short time you will be ready for a splendid position and you will find a worth-while opportunity awaiting you.

**L. D. S. Business College**

**SALT LAKE CITY**



**DARK BARRE GRANITE**

## **America's Most Distinguished Material For Memorials**

"Used in such famous memorials as the Joseph Smith at Sharon, Vermont; the Hyrum Smith at Salt Lake City; the Philip D. Armour at Chicago; the "Uncle Joe" Cannon Family memorial at Danville, Ill.; the U. S. Senator Gordon at Los Angeles, Cal.; and thousands of others.

"See your dealer for further information, or write for free booklet, "The Rock of Ages."

**Boutwell, Milne & Varnum Company,  
Dept. O., Montpelier, Vermont.**

**"QUARRIES AT BARRE, VT.,  
THE GRANITE CENTER OF THE WORLD"**



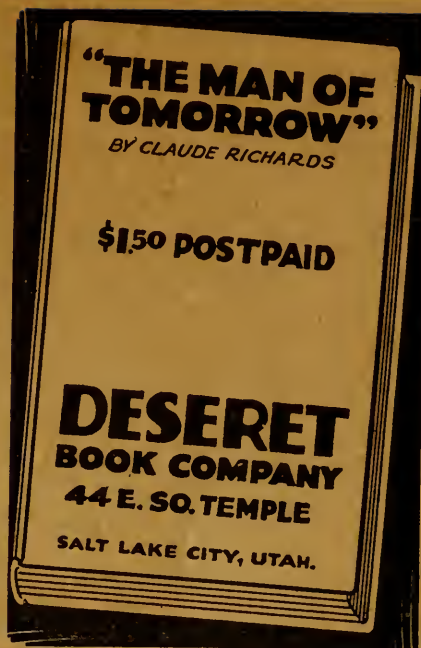
# EQUIPMENT for the SCHOOL

Everything for the janitor's equipment—we carry. Let us send you descriptive booklets covering our quality lines. We can meet your requirements for best merchandise and give you satisfactory, cheerful service.

We are agents for the Banner Chemical Co., whose janitorial products are used and endorsed the country over. Get equipped for the opening of school—act now.

## DESERET BOOK COMPANY

44 E. So. Temple, 6 Main St.



# ANNOUNCEMENT

The Autumn Quarter of the University of Utah will open September 23rd.

Registration September 23, 24, 25.

Instruction begins Monday, September 27th.

### SCHOOLS OF THE UNIVERSITY.

School of Education.

School of Arts and Sciences.

State School of Mines and Engineering.

School of Medicine.

School of Commerce & Finance.

School of Law.

*Extension Division.*

*For further particulars, address the Secretary-Registrar.*

## University of Utah, Salt Lake City



## ICE CREAM CANDIES LUNCHES

At each of our Four Retail Stores we are serving HOT and COLD LUNCHES and our own high grade CANDIES and ICE CREAMS.

55 So. Main.

"Birdseye Maple" Store at 160 So. Main.

Candy and Fountain Dept. at Walkers  
260 So. State

## Maple Leaf Salmon

The new pack of "MAPLE LEAF" SALMON is now on the market. Don't take a substitute claimed to be just as good. Insist on "MAPLE LEAF." It has no equal.

*For Sale by All First Class Grocers*

### JOHN SCOWCROFT & SONS CO.

*Exclusive Wholesale Distributors*

OGDEN, UTAH, SINCE 1880

IDAHO FALLS, IDAHO

PRICE, UTAH

## LIFE INSURANCE

**PROTECTS YOUR FAMILY IF YOU DIE  
PROTECTS YOU IF YOU LIVE**

Ask about our plan which helps you to accumulate an estate at the same time you are protecting your family.

*We want good agents in every town*

### Beneficial Life Insurance Company

Heber J. Grant, Pres. Vermont Bldg., Salt Lake Lorenzo N. Stohl, V.-Pres. & Mgr.

|   |
|---|
| ASSETS MORE<br>THAN TWO and<br>ONE-HALF<br>MILLION<br>DOLLARS |
|---|